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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, NOVEMBER 18, 1848. N. S. FOLSOM, EDITOR

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STATE REFORM SCHOOL.

The following is the proclamation by His Excellency, George N. Briggs.

Whereas, by the third section of an Act passed by the Legislature of this Commonwealth on the ninth day of April, A. D. 1847, entitled "An Act to establish the State Reform School," it is provided that, "as soon as the Governor shall have been notified by the commissioners to be appointed under a resolve for erecting the State Reform School Buildings," that said buildings are prepared for occupancy, he shall forthwith issue his proclamation giving public notice of the fact:"

And by the fourth section of the Act aforesaid it is enacted that "after proclamation shall have been made as provided in the third section of this act, when any boy under the age of sixteen years shall be convicted of any offence known to the laws of this Commonwealth, and punishable by imprisonment other than such as may be punished by imprisonment for life, the court or justice, as the case may be, before whom such conviction shall be had, may at their discretion, sentence such boy to the State Reform School, or to such punishment as is now provided by law for the same offence. And if the sentence shall be to the Reform School, then it shall be in the alternative to the State Reform School, or to such punishment as would have been awarded if this act had not been passed;'

And whereas the Commissioners appointed under the resolve above referred to, have given me notice that the buildings erected for said State Reform School "will be prepared for occupancy on the first day of November next."

Now therefore I, GEORGE N BRIGGS, Governor of the Commonwealth of Massachusetts, do issue this proclamation, giving public notice to the courts, magistrates and people of the Commonwealth of the fact that said "buildings will be prepared for occupancy on the first day of November next."

Given under my hand and the seal of the Commonwealth, this thirteenth day of October, in the year of our Lord one thousand eight hundred and forty-eight, and of the Independence of the United States the seventy-third.

GEORGE N. BRIGGS.
BY HIS EXCELLENCY THE GOVERNOR.
W. B. CALHOUN, Secretary.
God save the Commonwealth of Massachusetts.

COLLEGIATE EDUCATION SOCIETY. This is an *Eastern* Socity to help the *West*. It held its 5th Anniversary in New Haven Conn., on the 25th and 26th ult.—Hon. J. C. Hornblower of New Jersey in the Chair. From the Report of the Directors it appears that the receipts of the Society during the year had been $11,766, 29; and in addition to this, some $10,000 had been pledged by individuals at the East, on certain conditions for the permanent benefit of Institutions connected with the Society. Still more had been done at the West. *Western Reserve College* had entered on the attempt to raise $100,000. At the last Anniversary $40,000 had been secured, and since that time some $15,000 or $20,000 conditioned on the successful completion of the effort. *Illinois College* had cancelled a debt of 30,000 by the sale of property. This Institution, but for the timely aid of this society, would at this time have been "hopelessly insolvent." It is now *free from debt* and with a reasonable amount of aid can rise into a vigorous life. *Marietta College*, since the organization of the Society, had reduced a debt of $18,000 to 10,000 besides expending some thousands for necessary buildings and a few months since completed a subscription of $25,000 According to the testimony of the President of the College this would probably never have been *attempted* but for the influence of the Society—*Wabash College* had reduced a debt of $17,000 to 5,000, and also added materially to its resources. *Knox College* had completed a building at a cost of between $5,000 and $6,000 and the people in its vicinity had subscribed $2,000 for a building for the reduction of the expenses of indigent students. *Wittemberg College* had added $2,500 to its funds—and Lane Theological Seminary had reduced its debt $500, during the year. Four out of six of these colleges had enjoyed revivals of religion since the last anniversary. At the present meeting of the Board, Beloit College, in Wisconsin, had been added to the list of institutions aided by the Society.

Among the speakers on the occasion was Rev. Henry Ward Beecher of Brooklyn, N. Y., who, as it was at a late hour when he rose, was very brief. But what he did say, was much to the purpose.

Mr. B. raised three questions, viz. 1. What is the condition of mind at the West? 2. What are the wants of mind in such condition? 3. What is the relation of New England to that want? The emigrants from old communities, he said, leave behind them their old houses, farms, cities, laws, customs, every thing behind, and are poured out into the West where the difference between our old and new country is soon seen Every thing is set loose and every thing must be created. A character must be impressed. But character was never the result of negative or transient, and ever varying influences.—We stamp character by institutions because they exert abiding and forming influences. Through such influences the Jews had received a character which resisted all tendencies to change.

What the West needed was a character acquired through the medium of permanently acting causes. But there must be the cause of causes and that is the College. This stands back of other causes and ministers to all.

SWITZERLAND.

[From Rev. H. W. Bellows' Correspondence in the Christian Inquirer]

VEVAY, LAKE LEMAN, *Aug.* 4, 1848.

We left the Grindelwald Glacier at a quarter of four, and commenced the ascent of the Faulhorn, which from the swampy nature of much of the ground, was peculiarly fatiguing; nevertheless, we reached the top at five minutes past seven, a full hour earlier than our guide promised. When about half-way up, we stopped at a collection of chalets, around which an immense herd of cows were waiting to be milked. The mountains in Switzerland are covered with herds of goats and cows; sheep are more rarely seen, and occasionally, but very seldom, swine. The tameness of the cattle is quite singular. We rode through three or four hundred in a barnyard. Not one stirred to make room for us, or gave us the least sign of timidity or ferocity.—The goats, in like manner, leap upon the lad that comes to milk them, and play like kittens. After refreshing our nag with a loaf of rye-bread cut in pieces, and fed to him by the hand—a very common sort of food for horses in Italy and Switzerland when on the road—we resumed our way, which, after the previous day's work, was getting to be a little too tedious. A couple of thousand feet in the height of a mountain, and that near its summit, makes a long pull at the end of a day's journey. It seemed to us as if we had never been on any high land before, and must be getting on to the very top of the world. Eternal snows lie around the summit of this mountain; not in undisputed possession of the spot, it is true, for greenness struggles with them, and lives in spite of them. The very top of the mountain is green, although it looks down upon several heavy banks of snow that seemed in this August weather as if they would easily last until the early winter of the Alps replenished them.

The brilliancy of the wild flowers upon the most elevated sides of the mountains, short of the cessation of vegetation, is very striking.—They surpass, in splendor, the gayest blossoms of the conservatory. Nature, in these cold regions doomed to an ephemeral summer, recompenses herself, by wearing her gayest costume during the whole period of it. Her vernal existence does not outlast her bridal, and she practices nothing of her usual economy among the plains, by wearing her ornaments in succession. The greenness of spring, the luxuriance of summer, the splendor of autumn, are crowded upon her at once, during her short respite from the snows of a nine month's winter.

The view of the Faulhorn, which many prefer to that of the Right, was not near so much to our taste. On the Righi you turn from the sublime view of the high Alps on one side to a beautiful prospect of the wide and cultivated plains on the other, and enjoy the contrast of chasms without fatigue, while the round and green pastures of the mountain that lifts you up are themselves satisfying and cheerful. But the Faulhorn rises a bleak, desert peak among kindred summits. Desolation keeps its great festival among these horrid precipices, and frowning, freezing mountain-tops. A tumultuous sea of white-chapped waves is around you, and instead of beholding it from the stable shore, you are poised on the top of a breaker to enjoy the storm. You miss on the Faulhorn, the placid water that seems quite to insulate the Righi, and almost vies with the sky itself in the light and azure which it lends to the landscape. On the Faulhorn, mountains are too near to appear as large as they are, and little is left to the imagination to supply. But there is a distinct pleasure in the ascent of every mountain, a novelty, a surprise and a satisfaction peculiar to itself. What an infinite combination does not mountain, cloud, horizon, day-light, night admit! No view from the Alps, or of the Alps, is twice the same; much less any two points alike. Ascend the Faulhorn, then, by all means! To be sure, it has a very precarious climate. We saw the sun set and rise, and are grateful accordingly, for it deigns to be at all clear about those times of day to very few comers. And if the weather be foul, it must be confessed that the accommodations of the Inn on the top are not of a character to seduce one into Sybaritism, unless the traveller possess a passionate sensibility to the merits of fried eggs and nutmeg, which formed the whole of our morning and evening meal.—A few lines from the Stranger's Book in which disappointment has inspired the Poet—a temper to which many have been indebted for what is most striking in their verses—are too apropos to be withheld:

"After twenty-four hours mistification on the Faulhorn—
Readers who on this blotted page
A careless glance bestow,
Reflect upon the wandering rage
Which led you midst the snow!
And thus it is with all who climb!
Ambitious fools, desist!
When on the pinnacle you stand,
You'll find your end is mist!"

What an unspeakable refuge from ennui, what a resource in fatigue, the mover of how many pleasant surprises, the unconscious bond of how much home feeling and national pride is this same "Strangers' Book!" How eagerly do we turn over its leaves in search of the name of some one we have loved, or known, or heard of, or failing that, if some one who only writes "United States" after his address! How do we admire its dull jokes and praise its poor wit, or if our mood be otherwise, crush with our scorn the audacious imbeciles who have consented to write themselves down fools, for the amusement or contempt of all wise men like ourselves that come after! With what a lively, biter-sweet commentary, looking over each others shoulders, do we accompany the articulation of the striking names and titles that now and then occur—punning, ridiculing, sneering, as the case admits, and always laughing most prodigiously when we find Mr. John Smith still upon his travels! A circulating library in every hotel on the continent would be no substitute for the Strangers' Book, and no compensation for its loss. How shall we reprove, with due gravity, the felony which thoughtless strangers sometimes commit in pilfering distinguished autographs, or witty pen and ink sketches; or rich pages in prose and verse, from this inestimable public property!—It is a wrong against the travelling world of the first magnitude. For who can tell the ever-accumulating happiness that may gradually accrue from the mere sight of a great man's signature, or of a hasty but graphic sketch, or even a few lines of witty doggerel, in a book sure to pass through the hands of thousands at moments when they are most ready to be amused, and often under a terrible stress for lack of small excitements! Might there not be made out a strong inferential obligation resting upon all travellers with a talent for nonsense, to contribute a shaving or bubble to this reservior from which so many dull fellows are constantly seeking to draw refreshment! We hold it a sin not to write our *name* in every hotel, either for the amusement of strangers, or the gratification of friends who come after, and have come to look for very high reasons with great respect even upon those that carve or scribble their address upon the walls of Belle-vues, the benches of waterfalls, the ceilings of dungeons, or any other spot, where a lone human creature may possibly discover a townsman's, or countryman's name in a foreign land, or a desolate place!

After enjoying a tolerably fair sun-rise, we left the inn on the Faulhorn at twenty minutes after six, and by a very bad bridle-path, down which we did not care to risk our own neck upon horseback, descended to the Sheideck—a lower pass about the height of the Wengem Alp—which we reached at half past eight. Continuing on our way, after a brief halt, we came down to the Roseolane Glacier in an hour, and started from the hotel, half a mile below, at ten minutes past ten, for Meyringen. The road is steep and rough, and unless our beast had been remarkably sure-footed, we should not have been able to hurry him down as rapidly as we were disposed to descend on foot. As it was, we reached Meyringen at a quarter past eleven. The descent into the valley is exceedingly beautified by a charming water-fall, that in repeated leaps, keeps the traveller company for the last five hundred feet of his downward way. Indeed, the whole valley of Meyringen, enclosed by steep and lofty mountain-sides, is hung about with cataracts, in this respect being richer than any valley we have seen in Switzerland. At precisely noon, we left the hotel in Meyringen, in a light carriage, for Brieng, and without especial effort, made the distance, called three leagues, in an hour and five minutes. The steamboat, which started for Interlachen at half-past one, carried us to the pier in about another hour, and we surprised our friends, at a quarter of three, by returning from what we all anticipated would prove a three days' separation, in just half the time. We have been willing to weary our readers with these specifications of time, as an illustration of the difference between the necessary time required for excursions in Switzerland and the time usually assigned for them by the innkeepers and guides, and guide-books. It may be well to caution travellers that unless a previous and perfect understanding is had, they will be charged for horses and guides which they hire by the day, at nine francs per horse, and six francs per guide, by a very unexpected measurement, a certain amount of distance and labor being reckoned a day, although it may not require a half-day to perform it. Thus we were charged for four days' use of horse and guide, although we only used either a day and a half; and as the local law sustains the guides in these charges, there is usually no resisting them. We, however, compounded for three days, very much annoyed to find ourselves legally cheated at that.

As a rule, a horse is a mere impediment in travelling among the Alps. A good guide to carry your knapsack, and a good pair of legs kept in constant use, are the best means of locomotion. Great expense, some peril, and no little *time*, are saved by this means. Wherever a char-a-beine can be used, or any form of carriage, it is far better to ride. Ladies, who cannot walk, can generally ride only with quite as great fatigue. The chaise-a-porteur is a very trying kind of vehicle, from the tax it puts on the powers of fellow-creatures. It is better, therefore, for ladies to confine themselves, unless they are good walkers, (which it is very desirable they should be,) to the high-roads, which carry them among some of the best scenery in Switzerland. The fatigue, nervous exhaustion, apprehension, and various inconveniences, they suffer in other modes of journeying, are by no means repaid by the satisfaction of saying they have been over the Col de Baline, or to the Brevent.

H. W. B.

TRIUMPH OF GENIUS OVER OBSTACLES.—MR. J. R. REMINGTON.

We find the following remarkable narrative of the sufferings, perseverance and final success of a rare American genius, in Hunt's Merchant's Magazine for November, addressed to the late Hon. Dixon H. Lewis. The writer is a native of Virginia, and went to England in January, 1847, to look for the appreciation which he had not found in Washington:—

STAFFORD, England, Aug. 15, 1848.

MY DEAR SIR:—I should have written sooner but that I had nothing pleasant to say. I reached London on the 1st of January, 1847, without money or friends, which was just the thing I desired when I left America, and just the thing, I assure you, I will never desire again.

I commenced operations at once, on supposition that, in this overgrown city, I would at least enlist one man. But Englishmen are not Americans, An Englishman will advance any amount on an absolute certainty, but not one penny where there is the slightest risk, if he got the whole world by it. I spent the first five months looking for this man, with unparalled perseverance and industry, living for less than three pence per day. I am convinced that a few persons in London know so much of that incomprehensibly large city as myself. But alas! my wardrobe was gone to supply me with wretchedly baked corn bread, on which I lived entirely. I slept on straw, for which I paid half a penny per night. I became ragged, and filthy, and could no longer go among men of business. Up to this time my spirits never sunk, nor did they then; but my sufferings were great. My limbs distorted with rheumatism, induced by cold and exposure—my face and head swelled to a most unnatural size by cold and toothache; [and those who slept in the same horrid den as myself, were wretched street beggars, the very cleanest of them literally alive with all manner of creeping things. But I was no beggar. I never begged, nor ever asked a favor of any man since I came to England.

Ask George Bancroft, whom I called upon two or three times, if I asked the slightest favor, or even presumed upon the letter you gave me to him. I did write him a note, asking him to come and see the triumph of opening the bridge at the Gardens, and delivered the note at his own house myself; and although Prince Albert came, I never got even a reply to my note. If Bancroft had come and been the man to only recognise me in my rags as I was, it would have saved me much subsequent suffering. I will not believe that Bancroft ever saw my note, for his deportment to me was ever kind.

The succeeding three months after the first five I will not detail, up to the time when I commenced to build the bridge. I will not harrow up my feelings to write, or pain your kind heart to read the incidents of those ninety days. My head turned grey, and I must have died but for the Jews, who did give me one shilling down for my acknowledgement for £10 on demand. These wicked robberies have amounted to several hundred pounds, every penny of which I had to pay subsequently; for, since my success at Stafford, not a man in England who can read but knows my address. It cost me £10 to obtain the shilling with which I paid my admittance to the Royal Zoological Gardens, where I succeeded, after much mortification, in getting the ghost of a model made of the bridge. The model although a bad one, astonished everybody. Every engineer of celebrity in London was called in to decide whether it was practicable to throw it across the lake. Four or five of them, at the decision, declared that the model before them was passing strange, but that it could not be carried to a much greater length than the length of the model. This was the point of life or death with me.

I was standing amidst men of the supposed greatest talents as civil engineers that the world could produce, and the point decided against me. This one time alone were my whole energies ever aroused. I never talked before—I was haggard and faint for want of food—my spirits sunk in sorrow in view of my mournful prospects—clothes I had none—yet, standing over this model, I battled with those men. Every word I uttered came from my inmost soul, and was big with truth—every argument carried conviction. The effect on those men was like magic—indeed, they must have been devils not to believe under the circumstances. *I succeeded.* My agreement with the proprietor was, that I should superintend the construction of the bridge without any pay whatever, but during the time of the building I might sleep in the Gardens, and if the bridge should succeed, it should be called 'Remington's Bridge.'

I lodged in an old *lion's cage*, not strong enough for a lion, but by putting some straw on the floor, it held me very well, and indeed was a greater luxury than I had for many months The carpenters that worked on the bridge sometimes gave me part of their dinner. On this I lived, and was comparatively happy. It was a little novel, however, to see a man in rags directing gentlemanly looking head carpenters. The bridge triumphed, and the cost was £8, and was the greatest hit ever made in London. The money made by it is astonishingly great, thousands and tens of thousands crossing it, paying toll. Besides being the great attraction to the Gardens. Not a publication in London but what has written largely upon it. Although I have never received a penny, nor ever will for building the bridge, I have no fault to find with Mr. Tyler, the proprietor, for he has done all fully that he promised to do—that was, to call it 'Remington's Bridge.'

The largest wood cut perhaps ever made in the world is made of the bridge. Every letter of my name is nearly as large as myself. The bridge to this day is the prominent curiosity of the Gardens. You can't open a paper but you may find 'Remington's Bridge.' Soon after it was built, I have frequently seen hundreds of men looking at the large picture of the bridge at the corners of the streets and envying Remington, when I have stood unknown to the crowd, literally starving. However, the great success of the bridge gave me some credit with a tailor. I got a suit of clothes and some shirts—a clean shirt. Any shirt was great, but a clean shirt. O what a luxury! Thousands of cards were left for me at the Gardens, and men came to see the bridge from all parts of the kingdom. But with all my due bills in the hands of the Jews, of course I had to slope, and came down to Stafford.

I first built the mill, which is the most popular patent ever taken in England. The coffee-pot, and many other small patents, take exceedingly well.—The drainage of Tixall meadows is the greatest triumph I have had yet in England. The carriage bridge for Earl Talbot is a most majestic wonderfully beautiful thing. Dukes, marquisses, earls, lords, &c. and their ladies, are coming to see it from all parts. I have now more orders for bridges from the aristocracy than I can execute in ten years, if I could do them. Indeed, I have been so much among the aristocracy of late that what with high living, being so sudden a transition from starving, I have been compelled to go through a course of medicine, and am just now convalescent. Of course, any thing once built preludes the possibility of taking a patent in England, but its merits and value are beyond all calculation.

A permanent, beautiful and steady bridge may be thrown across a river half a mile wide, out of the reach of floods, and without anything touching the water, at a most inconsiderable expense. The American patent is well secured at home I know. I shall continue to build a few more bridges of larger and larger spans and one of them a rail road bridge, in order that I may perfect myself in them so as to commence fair when I reach America. I have a great many more accounts of my exploits since I came to Stafford, but must defer sending them until next time. I beg you will write me, for now, since a correspondence is opened I shall be able to tell you something about England. I know it well. I have dined with earls, and from that down—down—down to where the knives, forks, and plates are chained to the table for fear they should stolen.

I am, my dear sir, your obedient servant,
J. R. REMINGTON.

DR. CHANNING'S RULES FOR SELF DISCIPLINE.

[From his Memoirs Continued by W. H. Channing.]

"We should desire to have every idea connected in our minds, as its object is in nature, so that a clear view of it shall arise before us. *Distinct conception* is important. Wide views of beings and events should be desired. We should seek to see all things in their just extent, clearly, forcibly. All thoughts which they suggest should *be connected in their natural order, be grasped at once, so as to form a complete view.*"

"The perfection of mind is to have a propensity to seek agreeable and interesting objects, to have attention turn spontaneously to beauties of nature, excellences of human character, God's perfections A mind thus filled is always improving, always happy. A mind which turns to disagreeable things, party agitations, future uncertainties, &c., must be depraved. All objects may be viewed as expressions of goodness.

"How to keep the mind open to every source of enjoyment, to the *little pleasures* which surround us. From the multitude of sources of joy in our power, it is a possibility of abiding so hard for this. We generally get so far absorbed in some care, as to become insensible to the *variety* of pleasing objects. Is there not an easy, disengaged state of mind very favorable to a succession of minute enjoyments! There is sometimes an exhilaration of mind which throws a glory over every object and seems to give new sensibility to every taste."

"He is miserable who makes pleasure his business. God designs us for activity, pursuit of ends—efficiency Action originating in God, and attended with the consciousness of his favor, is the highest source of enjoyment Every pleasure should be an expression of God's pleasure, and should bind us to those around us. Does not this state of mind invite pleasures of every description? Does it not open our eyes to all varieties of good?

"Is it not possible to allow no unpleasant objects to dwell upon our minds any longer than we can derive benefit from them? May we not bring our sensibilities to pain very much under our own control, and use them only for discipline? How should every opportunity be seized for *invigorating* our minds and active powers, perseverance, firmness, fortitude, application, so that energetic, successful, unwearied labor may be the result!"

ORIGINALITY.—If we study great men, we shall find they were not so much distinguished by originality as by range or extent of thought. If we require of them that absolute originality which consists in weaving, like the spider, their web from their own bowels, we shall not succeed in obtaining it. No great man was original. Least of all does originality consist in unlikeness to other men. A great man is a centre of things—seeing the wants of other men, and sharing their desires—adds also strength of arm to come at their point. The greatest genius is the most indebted man—the greatest poet is a man who does not wake up and say, "I will square the circle, ransack botany, and discover another food for man; I have a new architecture in my mind; I will forsee a new organic power." No: he is forced on by the genius of his cotemporaries. He stands where all the eyes of men look, and their hands all point the direction in which he should go. He finds the materials ready to his hands; they have sunk the hills and bridged the rivers for his road. Men, poets, women, have all worked for him, and he has entered into their labors. Great general power, we might almost say, consists in not being original at all, but to the greatest extent receptive

[Emerson.

THE SOCIAL POSITION OF THE MINISTRY.

"God has attached a certain value to piety, learning, talents in the market of this world. He has so ordered his government, that the possessor of these qualities can ordinarily command by means of them, a certain social position and certain social advantages; and if the church wishes to enlist these qualities in its service—and it cannot work to any good purpose without them—it cannot expect to do it on other terms than those which God himself by the laws of his Providence has prescribed. Occasional exception to these laws may indeed be found; but in the long run this is the rule—that where the temporal provision for the ministry in any church is such as to sink those who recognise it in the social scale considerably below the level which the character and acquirements, demanded of the Christian ministry, would reach in almost any other walk of life—in the same measure will those acquirements and that character be turned into other channels, and the ministry be either deserted or degraded. I believe that these two things are as certainly and as inseparably connected, in the Providence of God, as any two things whatsoever; and moreover, that they are so connected on a principle of righteousness. What men will not be at the pains to procure, it is plain they do not value, and of a blessing, which they do not value, it is just that they should in the end be deprived." [Dr. Buchanan of Edinburgh.

OUR INSIGNIFICANCE NO EXCUSE FOR INACTION.

In a letter written in 1838, Lamartine thus beautifully and religiously explains his motives for entering political life:

"When the Divine Judge shall appear before our conscience at the end of our brief journey here below, our modesty, our weakness, will not be an excuse for our inaction. It will be of no avail to reply, we were nothing, we could do nothing; we were but as a grain of sand. He will say to us, 'I placed before you, in your day, the two scales of a beam, by which the destiny of the human race was weighed; in one was good, in the other evil. You were but a grain of sand, no doubt, but who told you that grain of sand would not have caused the balance to incline on my side? You have intelligence to see, and conscience to decide, and you should have placed this grain of sand in one or the other; you did neither. Let the wind drift it away, it has not been of any use to you or to your brethren."

A LETTER FROM REV. DR. BUSHNELL.

At the General Convention held in Southport, Wisconsin, Oct. 5, the following letter was received and read from Rev. Dr. Bushnell. We admire its spirit; we heartily respond to its sentiments, and pray that they may prevail.

HARTFORD, Sept 29, 1848.

To the Congregational and Presbyterian Convention at Southport, Wisconsin:

DEAR BRETHREN:—I was appointed a delegate to your Convention by the General Association of Connecticut, at their meeting in June, and designed to be with you to hear of your affairs, and be a partaker of your love. But I was obliged to give up the design some weeks ago, and have just now heard that my substitute is also obliged to fail. It only remains for me, therefore, to offer you the fraternal greeting of our churches by letter. Brethren, we are with you in heart, though not bodily. We understand what burdens and responsibilities are laid upon you, and we pledge you our earnest sympathy. As you have greater works than we, may God prepare you to a more single fidelity, and so to a nobler reward.

I have no special message to give you from our churches, but only the general message of love and fraternity in Christ Jesus. Believing that with us you hold this sacred name dear above every other, we claim the right to embrace you, and to say that we are *one*. We are learning too, that as distance makes no separation between them that are in Christ Jesus,—so varieties of name and form and theory should not devide us from any that love Him, and rejoice to say out of the confession of the heart, Christ liveth in us. We think we can be members with any that hold the Head, and the Head is held, we think, not by any seizure of the hands, or by any mere ligament of external consent or theory, but by a vital reception of Jesus in his power and the spirit of his most lovely and beautiful life. We rejoice, therefore, to see you uniting together in different names to consult and pray together for the common cause, and to embrace each other in a free and open fellowship. Such acts of communion we take as signs of a more blessed day that is coming,—a day of unrestricted brotherhood and charity in the Lord. May no jealousy trouble you. May the Spirit of God fill your assembly, and shed abroad the heavenly love in your hearts, from the outermost of its soul to the centre. Grow in wisdom and stature, and in favor with God and man. Be not weary in well doing, for in due season you shall reap if you faint not. Be not weary in good, and when you part go forth in you as a spirit of power and of unity.

Suffer me, brethren, to suggest the belief, which I derive from signs continually rising to view in distant quarters, and rapidly multiplying,—that God is preparing in these last days, a great Reviving of Religion. I do not say, you observe, that God is preparing to give Revivals, as mere occasions of religious power, but I speak of that which is somewhat different, a permanent revival of *Religion*. It is not that God will restore us to some state that we remember, but to a state long ago lost, and which many of us have never yet conceived—a state of simple, unartificial, undogmatic piety,—the true, apostolic, Pauline devotion to Christ,—union to God,—Christ received as a fire and a power,—Christ living in the life,—the death of self,—the liberty of love,—a habit so unworldly, so essencially Christian that it Christianizes business and the family, shoving the men, the women, and the children cheerfully accepting together the sacrifices included in living *wholly to God*. This reviving of which I speak will not be a reviving of the occasional in religion, but a real ascending into the proper eternity of eternal Life. It will carry us back of the artificial forms of Christianity, early introduced, the speculative schools, the dogmatics, the judging of judgments, the asseticisms, the legalities, the squaring of the life by terms of philosophy, which are not of Christ, bringing up all Christian disciples into a full, free, earnest, simple, practical love to God and man, thus into a state of higher life in Christ Jesus. What do the dim longings uttered now on every side indicate, but that Chrisiian hearts are really beginning to reach after such a reviiving of religion as this, and that God is stirring them up to this. To this, then, let us give ourselves, seeking ever to kindle and encourage this hope, sacrificing ease, wealth, and life to it, lifting up most earnest supplications to God continually that he will prepare us, and the whole church of Christ on earth to such a day. Brethren, the churches of Christ in Connecticut salute you,

HORACE BUSHNELL.

AUTHORITY IN MATTERS OF FAITH.

[This article, from Prof. Bush's Repository, contains much that we approve. Only we confess that there seems as much "in the shape of authority and dogmatism" in the "New Jerusalem Church," as in other branches of the Church. The writer also says that "Swedenborg never sets himself up as authority." His followers, then, are less wise than he.]

A great deal of unprofitable discussion has existed, and still exists, in Christendom upon the nature and exercise of authority in matters of religious opinion. It has been commonly supposed that we must have some authoritative standard by which to bring all matters of opinion to a test; and for this purpose it has been supposed that some individual, or collection of individuals, must be clothed with authority to determine questions relating to matters of opinion. It has so happened, in nearly all ages of the world, that there has been no want of persons who were ready, either in an individual or collective capacity, to assume and to exercise these functions. The consequence is that *ipse dixits* and dogmatism have been the order of the day, while reason has been nearly banished from the earth. Ecclesiastical history teaches us that nearly all the efforts of ecclesiastical bodies have been for power in this direction. And yet how fruitless in good, if not prolific in evil, have these efforts usually been! In the attempt to raise a standard of authority to dictate and control opinions, the result has been the opposite of that proposed, as might have been foreseen. One extreme usually begets another, and it is not therefore surprising that a general aversion to authority of all kinds should exist.

Under the influence of the New Dispensation a new order of things is developed. Every thing in the shape of authority or dogmatism in matters of faith, recedes into the back ground, to prepare the way for rational demonstration and perception.

Thus Swedenborg teaches that it is a universal law, that all good and truth should be inseminated in freedom, otherwise the ground is not at all recipient and nutritive of good; nay there is not any ground in which the seed can possibly grow.—(*A. C.* 1937.) He says also that "all reformation is affected by freedom," and that "all worship must be from freedom."

Hence we find that Swedenborg never sets himself up as authority, but goes patiently and quietly at work to set forth his positions, and to illustrate them so that they may be seen in rational light, with the assurance that all who read his works, in a right spirit, will be convinced.

Our Lord says, "be you not called Rabbi, for one is your Master, even Christ; and *all ye are brethren.*" "And call no man Father upon the earth, for one is your Father which is in heaven. Neither be ye called masters; for one is your master, even Christ."

Hence the true minister never approaches any one in the character of a master, claiming authority, but as a brother who is travelling the same road in the way of regeneration. His efforts are to teach truths, and thereby lead to the good of life. All idea of authority beyond what consists in the rational demonstration of truth is lost sight of, and to this end his suggestions are always ready, where they can be given and received in freedom.

[From Rev. Dr. Sharp's recent sermon.]

ENCOURAGE YOUR OWN PASTORS.

Encourage your own pastor by your regular and constant attendance upon his ministry.

This is a duty of much greater moment to the usefulness and happiness of a pastor, than Christians generally imagine. When a church and congregation regularly attend on the ministry of a pastor, it cheers and elevates him. He considers it as an assurance that he shares their affection, esteem and confidence. He goes to his pulpit, feeling that he shall not preach in vain, nor spend his strength for nought. He pursues his studies with greater diligence, and goes to the house of God with greater pleasure And when he stands in the presence of a serious and soberly listening throng, whose eyes are fastened upon him, he is animated and encouraged. A new impulse is given to his feelings—his thoughts are quickened—his imagination soars with a truer and bolder wing—his appeals are more earnest—his sympathies well up and pervade his whole nature; he feels strong in argument, and there is a consecration both of mind and heart, followed by an earnest and ready utterance, that he can never have who is doomed to preach to listless hearers or to empty pews. When the people with one consent come together to her God's minister, his words come from his lips with facility, strength and attractiveness; chaining the attention of his hearers to the close. To the minister so situated, the pulpit is more than a throne. It is the pleasantest, as it is the most honorable place in which he ever stands. And the ministry is preferred by him to any other service on earth.

But when a pastor perceives that his ministry is neglected—when the absence of some is occasioned by a vain and itching curiosity to hear or see some new preacher, or to be enlightened by some new doctrine, and when the absence of others is occasioned by their love of the world, or by their dislike of the plain and faithful preaching of God's word—when one service is deemed better than two, and none better than one, even by some church members, the pious and elect among them, in the bitterness of his soul he is ready to relinquish his work; to remove to some other station; and to doubt whether the ministry can be his province. He is discouraged in his studies. The energies of his mind are palsied. He knows not what subject to select, nor how to illustrate it, for he fears there will be but few to hear him. He goes bound in spirit, and is both thought-tied and tongue-tied.

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I have said, and I repeat it, that were I a hearer, and the apostle Paul should come to the city, I would not leave my own chosen pastor to hear him. I would wait till he came to the house where I worshipped, or, if he preached but once, I would persuade my own pastor and the whole church to go and hear him; but I would not leave my place to hear any one. I would thus act, not from a bigoted attachment to my own minister, nor merely to manifest for him a just respect and regard, and thus to "encourage him," but from an undoubting conviction that I myself should be thereby more benefited. It is not something brilliant, profound or novel, coming from strange lips and accompanied by new tones and gesticulations, that can meet the real wants of the soul and give a right direction to the life; but the plain, sensible, scriptural teachings of one whom we know, whose kind attentions we share, and in whose integrity and purity of character we have entire confidence. The constant hearer of such a minister, however common he may be deemed, will make far greater progress in every thing that is truly excellent, than he who, choosing no stated place of worship, is always in quest of some uncommon preacher. Of this latter class, I have seldom known one who had attained the true end of all hearing—that of being not only a hearer, but a doer of the word.

CHURCH BELLS.

There's something beautiful in the church bells. Beautiful and hopeful! They talk to high and low, rich and poor, in the same voice; there's sound in them that should scare pride and envy, and meanness of all sorts, from the heart of man; that should make him look on the world with kind, forgiving eyes; that should make the earth itself seem to him, at least for a time, a holy place. Yes, there is a whole sermon in the very sound of the church bells, if we have only the ears to understand it. There is a preacher in every belfry, that cries, "Poor, weary, struggling, fighting creatures—poor human things! take rest, be quiet. Forget your vanities, your follies, your week-day craft, your heart-burnings! And you, ye human vessels, gilt and painted, believe the iron tongue that tells ye that for all your gilding, all your colors, ye are the same Adam's earth with the beggar at your gates. Come away, come, cries the church bell, and learn to be humble; learn that, however daubed and stained, and stuck about with jewels, you are but grave clay! Come, Dives, come; and be taught that all your glory, as you wear it, is not half so beautiful in the eye of Heaven, as the sores of uncomplaining Lazarus! And ye, poor creatures, livid and faint,—stinted and crushed by the pride and hardness of the world—come, come cries the bell with the voice of an angel—come and learn what is laid up for ye. And learning, take heart, and walk amongst the wickedness, the cruelties of the world, calmly, as Daniel walked among the lions." [Douglas Jerrold.

[The following paragraph stood connected with the report of Rev. Mr. Stone's Installation Sermon, in the Christian Inquirer.]

What is evidently wanted to make these gatherings productive of general profit is some single point for each convention to consider alone—or, a series of distinct objects which it shall undertake to accomplish. Instead of that, everything is talked about at once, and nothing done, nothing planned to be done, nothing generally sought after. Some men want more liberty, and some less; some more theology, some less; some a larger reform spirit, some nothing of the sort in the pulpit; some want more devotion, and demand its usual helps, private and social prayer; and some sneer at all this as utterly methodistic. And perhaps the resolution under consideration in convention is so vaguely expressed as to call out all these opposite thoughts at once, and confusion gets worse confounded, and you cannot, for the life of you, tell what they are aiming at.

If there is not some precise object to be gained, something to be done or planned for doing, if one convention is to talk over again the talk of the last, if we are to meet (as we met at New Bedford) not knowing what for, and to go home at last like the man who had spent all Sunday in hunting up the place of meeting and never found it, then the last convention will soon come, and the sooner the better. We have matters enough one would think, on which something ought to be said; we need a more vital doctrine of the Holy Ghost; we need a missionary spirit in our theological school, our pastors and our people; and we languish above all because our hearts and homes are so little inspired with prayer.

HISTORY OF HARVARD COLLEGE.

[Extracts from Rev. G. E. Ellis's Article in the Christian Examiner for November, 1848.]

The opinion entertained in some quarters through ignorance, and doubtless favored intentionally by some interested persons, is, that there is a great sectarian abuse practised at Cambridge, in a State institution. It is thought and said, that Orthodoxy founded and endowed the College for Orthodox purposes; that good Orthodox men, such as Harvard and Hollis, and an Orthodox Colony, made large gifts of funds, which have risen in value, and been increased from time to time by public and private munificence, for the sake of perpetuating the Orthodox faith, and with express conditions to that effect; that the Unitarians have usurped the control of the institution, and, on the plea of some benefactions of their own to it, have turned it into a sectarian seminary, and, by connecting with it a theological department, have grossly perverted the institution and are guilty of a grievous injustice towards the Orthodox people of the Commonwealth.

What foundation there is for opinions or assertions like these we will leave to the judgment of all candid minds after the statement of a few irrefutable facts.

The very idea of a state institution, in the full sense of the phrase, involves these essential conditions:—the State must call the institution into being, must endow and support it, must assume and retain the direction of its affairs, must meet its necessary wants, must supply its pecuniary deficiencies, and must appoint all its office holders.* There is an incongruity between the full idea of a State institution and the possession by it of a charter. The West Point Military Academy is, in the full sense of the phrase, a government institution. But the Western Railroad Corporation is not a State institution, though the State gave it being, owns a portion of its stock, is a large creditor of it, is pecuniarily bound for it, and has power to appoint some of its directors. There may be an entire dependence of a public institution upon the State, and there may be various degrees of independence, though, of course, no public institution can have an absolute independence of the State. That any institution may enjoy a complete independence, it must be a private, not a public institution.—Thus, our churches are private, not public institutions.

College a State institution? The Colony of Massachusetts, in 1636, founded a school or college at Cambridge. The Colony, the Province, and the State have, successively, been always represented by the legislative and the executive authorities, in the oversight of the College, as the charters given to it by the government have reserved to these authorities a share in the right of approving or rejecting all elections and measures originated by the Corporation of the College. This right of the public authorities extends to the confirmation of the choice by which the Corporation fills a vacancy in its own body of seven members. But the State functionaries divide their power to bind and

a rigid party, in matters of religion, in this Commonwealth, the College had uniformly been controlled by the liberal party. A very slow and gradual softening of religious sentiment had been going on for more than a century. No sectarian test whatever was involved or implied in the conditions of membership of either Board of the College government, saving only that the teaching elders of the *Congregational* churches of six neighbouring towns became, by right of office, Overseers of the College. All but one or two of these clergymen, with their societies, embraced what are called Liberal, that is, anti-Calvinistic views of Christianity, though still retaining their Congregationalism. The same gradual change of views appeared among the members of the Corporation. Now were these men bound to resign their various offices in the churches and the College? If so, to whom should they resign them? What in honor or obligation hindered their retaining their offices? It is said that these incumbents, or some of them, denied that they were Unitarians. To this we reply, that some of them still refuse to bear that name. The reason was, and is, that this is a party name, with associations which to some have always been unwelcome, and, when first used among us, it implied conditions to which many to whom it was in one sense applicable did not accede. When controversy waxed warm, the Liberal party resolved to maintain the position to which they had honorably attained, from an honest and reasonable conviction, that rights which they held sacred would be encroached upon, if abandoned to the other party.

Admitting that the College is in some sense a State institution, we may still insist that it is also in some sense a free and independent institution, that it was never pleged to Calvinism. Is it, then, made to subserve a cause antagonistic to Orthodoxy? Is it a partisan, a sectarian institution? The force of circumstances and the natural operation of irresistible influences may seem to impose this result upon Harvard College, though its officers and government have not aimed to bring it about, but rather to guard against it. The books on religious subjects used in the College are by Trinitarian authors, Paley and Butler. There never has been a period in which some of the offices of instruction and government were not held, as now, by Trinitarians. There always have been, and are now, Orthodox members in the permanent portion of the Board of Overseers, who are at perfect liberty to prefer complaints, if they see cause for them. Students, when under age, are allowed to attend a church of the same denomination as their parents; if they are of age, they may choose for themselves. The larger portion of those who receive the loan fund, given by Unitarians, are not of that communion. No machinery, or partialities, no methods or efforts of any kind, direct or indirect, are used for sectarian purposes in the College. They would at once be frowned down, if proposed from any quarter. So much about the College as a State or a sectarian institution.

What remains of the unfounded opinion and censure of the management of Harvard College by Unitarians is, that, by connecting with it a Unitarian Theological School, they do actually employ the means or the funds of the College for sectarian purposes. If this charge could be substantiated, it would indeed place in a singular attitude before our community those seven eminent and dignified men, the members of the Corporation, who have received too many expressions of confidence in their high integrity to need to have it disproved that they lack common honesty. To understand, however, the relation of these seven gentlemen to the Divinity School at Cambridge, we must consider that they act in five different agencies as trustees of funds. Their first and principal, and, till within the last half-century, their sole trusteeship, was that of the simple College funds, for academical purposes, the education and government of the undergraduates during their four years' course of ante-professional study. Near the close of the last century, certain sums of money were intrusted to the Corporation for the benefit of medical students in connection with the College. This trust gave to the Corporation a second agency, distinct from their collegiate functions. Thirty years ago, a third trust was committed to the same body, in the form of funds for a Law departments were thus gathering around the institution at Cambridge, and asking guidance from the same honored trustees, a third professional school and a fourth trust were added, by the bestowment of funds for a distinct Theological School, and every dollar of these last funds were given by Unitarians. In case the Divinity School should be separated, and moved elsewhere, the Corporation do not feel at liberty to surrender any of these funds, unless the donors have specific provision for this contingency. Mr. Abbot Lawrence has lately made the Corporation the holders of a fifth trusteeship, by giving a munificent foundation for a Scientific School. The members of this body, therefore, act in five different capacities. It was competent for them to decline either of the four superadded trusts; but if they accepted them, they were bound to carry out the purposes of the donors. The Mayor and Aldermen of Boston might also be made trustees of a Roman Catholic seminary in the heart of the city, or the Boston School Committee, as such, might be constituted a missionary board. The Corporation of Harvard have accepted their five trusts. We regret, on many accounts, the connection of the Divinity School in this way with the College. But we are concerned now with the alleged perversion of the funds of a State institution to sectarian purposes. To meet this charge, we present the following complete list of all the funds ever given to Harvard College for theological purposes.

In 1811, Samuel Dexter gave	$5,000.00
" 1815, Samuel Parkman gave	5,000 00
" 1817, Subscription for Theol. School,	30,000 00
" 1817, Israel Thorndike gave	500 00
" 1820, Moses Brown "	2,000.00
" 1820. Thomas Cary "	3,600.00
" 1826, Another Subscription for Theol. School,	19,322 23
" 1829, George Partridge gave	2,000.00
" 1829, Subscription to H. Ware, Jr.'s Professorship,	13,180 00
" 1834, George Chapman gave	1,261.42
" 1834, Eliphalet Porter "	1,000.00
" 1835, Sarah Jackson "	10,000.00
" 1835, William Pomroy "	1.000.00
" 1836, Hannah C. Andrews "	500 00
" 1836, Joshua Clapp "	1,000.00
" 1838, Timothy Walker "	1,000 00
" 1839, Joshua Clapp (again)	1,000.00
" 1839, Mary Tufts "	500.00
" 1840, Francis Parkman "	5,000.00
" 1841, Henry Lienow "	3,808 00
" 1841, Society for Promoting Theol. Education gave	10,000.00
" 1846, Miss Kendall gave	2,000.00
" 1847, Abraham W. Fuller gave	1,000.00
Amounting to	$119,671.65

The Hollis fund, for the support of a Professor of Divinity, was for a long period the only theological portion of the College treasury. It might be a question whether any of it survived the financial wreck of the Revolution. But between four and five thousand dollars are now credited on the treasurer's books to that fund. This amount embraces the interest which has accumulated since the close of the services of the late Dr. Ware, Senior. Additions were made by various individuals to the original gift of Hollis, for the support of a Divinity Professor, the last of which was that of five hundred dollars by the Hon. Jonathan Mason, a Unitarian. The Hancock Professorship of Hebrew and other Oriental Languages, having an original foundation of a thousand pounds, increased by subsequent donations, may be considered as falling within the theological department; as also, perhaps, the bequest of Judge Dudley for the support of an annual lecture. All the other sums bestowed for theological purposes, as found on Mr. Eliot's list of benefactions, are now transcribed, with the date, the name of the donor, and the amount of each; the donors being without exception, Unitarians.

To this should be added the sum which will revert to the Divinity School from Mr. Bussy's bequest, estimated at $80,000, and legacies of John D. Williams and R. W. Bayley, recently deceased, amounting probably, to $20,000 or 25,000. And these noble gifts of Unitarians for a Christian education are the funds of a State institution, which are so grossly perverted at Cambridge! One would think that generous donations which wealthy Unitarians, like the Lawrences and the late Israel Munson, have made to the Orthodox Colleges, Yale, Amherst, and Williams, might save their reputation in the honest employment of their means for a cause which they hold dear.

In view of the facts thus presented and vouched, what room is there for the reiterated and most ungenerous imputations which are cast upon the management of Harvard College! Let these *facts* be candidly met.

CHRISTIAN REGISTER

BOSTON, SATURDAY, NOV. 18, 1848.

THE WALK TO EMMAUS.

It was a hard thing for the disciples to understand that their master must suffer. Whenever he spake of it, they seem to have turned a deaf ear to his words, or to have taken him in some figurative sense. Their minds were so preoccupied with notions of wordly greatness, that there was no room for the lodgement of the ideas which Jesus inculcated respecting the spiritual nature of his kingdom. They were not in the condition fully to understand him, or even to remember his words. His ideas were far above them for the present; the sun of righteousness had not yet travelled up the heights of the new heavens where it could shine down in all his clearness and fullness upon them in the valley below. They were, though not in darkness, yet in a sort of twilight. When the actual events of the condemnation and crucifixion of Jesus came, they seem taken wholly by surprize. The memory of the things he uttered forsook them. Or if, as it would seem, they must have recalled his repeated warnings respecting his death, they now for the first time believed them, but they were not at all relieved of their perplexity and amazement. "He told us so," they might have said among themselves, "he told us so, alas! his words were too true. But how is this, that the Messiah must die? He spake of redemption for Israel; he showed he had power to redeem Israel from all its troubles; but alas! his enemies have crushed him, he is dead, he is laid in the tomb." But new amazement awaits them. Some women, early visitors to his tomb, find it empty; a vision of angels appeared to them who announced that Jesus had arisen. They hastened back to convey the tidings to the sorrowing company. They seem to have believed, (the heart of woman being always most open to belief;) but the disciples were incredulous, they ran to the sepulcre to see if it was so, and they found it even as the women had reported, and still the wonder and incredulity of the great body were not removed. Their minds had been so utterly astounded at his actual arrest and crucifixion, that they were unprepared to believe his resurrection—the total destruction of men's hopes and faith in respect to any one event where they have been very sanguine, naturally inducing skepticism respecting other things.

With minds thus agitated and perplexed, two of the brethren (not however of the eleven apostles) were travelling the road from Jerusalem to Emmaus; a village some seven or eight miles from Jerusalem. They had probably been to the city to attend the passover, where they had seen the condemnation and death of Jesus, and having remained over the Sabbath, were probably now, on the first day of the week, returning home. It was in the afternoon. They were conversing together upon the things which had happened. The Scripture narrative says, "they were communing and reasoning together."—The feelings of doubt were not yet removed from their minds; they wished to believe, perhaps, but could not. They left the city before they had heard of our Saviour's actual re-appearance to any one. All they knew was, that the women found the sepulchre empty, and Peter and John and others ran and saw that it really was so, and several women affirmed that angels had announced to them that Jesus was alive, but they had not yet seen him. How could all these things be? What could it mean, to what would it grow? From their countenances was not yet removed the grief with which they mourned the sufferings and ignominy of one they loved so much, and of whom they cherished such fond hopes as the Redeemer of Israel. The intelligence respecting his being alive again was not so clear to their minds as would enable them to believe it. If Jesus had arisen, why did he not appear to strike confusion and shame into the hearts of those that crucified him. All their reasonings together could not satisfy them, they could come to no satisfactory conclusions, perhaps they reasoned themselves into still greater perplexity, and therefore their sadness yet remained.

As they slowly journey on, thus conversing, they are joined by one who inquires into the cause of their great sadness, and the subject of their earnest conversation. It was he whom they mourned, that same one from whom they looked for the redemption of Israel; it was Jesus risen from the dead, but under a somewhat different appearance; or perhaps from their not being so familiarized with his countenance as his immediate disciples, they did not at once recognize him. He inquired into the subject of their conversation, and the cause of their sadness. They expressed surprise that he should be ignorant, unless indeed he were a stranger in Jerusalem; for the events that had just taken place filled the public mind. When they had related to him what they had been conversing about, and had expressed their fallen hopes respecting Jesus as the prophet mighty in deed and word, so prematurely cut off, and concerning whom the incredulous report had been spread, before they left the city, of his resurrection; he to whom they thus spoke reproved them in a manner that was well calculated to startle them from their despondency, and rouse them to understand what he had to say. O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to have entered into his glory? And beginning at Moses, he expounded unto them in all the Scriptures the things concerning himself.

They had now reached Emmaus, and the two constrained their new friend who, as was natural, was in the act of still walking on, to stop for rest and partake of their hospitality. He entered and there at table was recognized. It was while he was giving thanks. Possibly he had hitherto purposely made himself strange to them, for the sake of bringing out their views and feelings, and here in communion with his Father, expressed himself naturally, as we should know he would. Or so peculiar was his manner of giving thanks, so devout and filial, that in this he was instantly manifested.

☞ Mr. Solon W. Bush has received a unanimous invitation to Burlington, Vt.

THEORETIC COMPARED WITH PRACTICAL KNOWLEDGE.

The Bible distinguishes between theoretic and practical or experimental knowledge; between the conceit of knowledge and an understanding heart. It makes conscious ignorance an attendant on true experimental knowledge, while it considers conceit a mark of ignorance. It exhorts not to the display of knowledge, but to the exercise of charity—the exercise of love to God and man; and it regards him who loves God, as best knowing God.

Theoretic knowledge lies in the mind, very much the same as it is written in books. It has no moral goodness in one case, any more than it has in the other. The mere fact that a man has knowledge, and has cultivated his intellect with unsparing toil, does not render him virtuous and good. True goodness is being and doing good. No knowledge is therefore of any moral worth except that which is practical; it is only when reduced to practice, that its possessor has moral worth. And no knowledge is valuable to man, except that which he can reduce to practice, or that which, though it may not admit of immediate application, yet tends remotely to practice, assists the mind in future duty, and is truly connected with practical life.

Theoretical knowledge exists often in men without the practical. You see a man who has a clear apprehension of Deity, of his power, of his goodness, of his paternal character, of the duty of all men to love and obey him, but that same man obeys him not, is not moved to gratitude by the Divine goodness, enthrones not the heavenly Father in his affections. His knowledge of God is theoretical merely, not practical.

It is remarked by President Edwards in a sermon on "true grace," that "no degree of speculative knowledge of things of religion, is any certain sign of true piety." And, he goes on to say, "whatever clear notions a man may have of the attributes of God, and doctrine of the Trinity; the nature of the two covenants; the economy of the persons of the Trinity, and the part each person has in the affair of man's redemption; if he can discourse never so excellently upon the offices of Christ, and the way of salvation by him, and the admirable methods of Divine wisdom, and the harmony of the various attributes of God in that way; if he can talk never so clearly and exactly of the method of the justification of a sinner, and of the nature of conversion, and the operations of the Spirit of God in applying the redemption of Christ; giving good distinctions, happily solving difficulties, and answering objections, in a manner tending greatly to the enlightening of the ignorant, to the edification of the church of God, and the conviction of gainsayers, and the great increase of light in the world;—if he has more knowledge of this sort than hundreds of true saints of an ordinary education, and most Divines, yet all is no certain evidence of any degree of saving grace in the heart." These are just observations, and we may add, that if one may have a hundred times more doctrinal knowledge than another, and yet not be a good man, then one may have a hundred times less doctrinal knowledge than another, and, if he reduces that little knowledge to practice, he may be a good man. He may know nothing of the Trinity, he may know of no covenant but the New Testament, and nothing of Christ of sinners; nothing of regeneration except that once he was blind and now he sees; nothing of justification except that the righteous shall inherit everlasting life, and yet, reducing this knowledge to practice, he may be a better man in God's sight than hundreds who can understand every creed from the Council of Nice, to the Westminster Assembly's Catechism.—It is not the amount of knowledge, it is not its perfect accuracy, that will save, but it is in reducing to practice what we know. A very few beams of light from heaven, (and who has them not?) are sufficient to make clear some path of duty. Let our feet enter therein, and more and more light shall shine, until we stand on mount Zion. On the other hand, the brightest light shining on us here, if our unwilling feet refuse to walk accordingly, will go out and leave us in darkness.

THE MINISTRY.

1. "The number of students in the six theological seminaries of New England and New York, connected with the Presbyterian and Congregational churches, has fallen off, between 1841 and 1847, from 501 to 298,—more than forty per cent in six years. 2. Nine years more of equal decrease will leave those Seminaries without a single student. 3. So great has been the diminution of candidates for the ministry in the more southern Seminaries, which are connected with the Old School Presbyterian church, that the General Assembly have appointed the first Sabbath in November [inst] to be observed as a day of special prayer, that God will avert the impending famine of the bread of life. 4. A very large proportion, (probably more than two thirds) of the pious young men, educated on their own funds, who have graduated within the last seven years, have turned to other employments. 5. New England and New York are probably now raising up no more ministers than will be required to fill the places of deceased pastors, and the pulpits of newly formed churches. It is estimated, that sixty pastors die annually in the above States, and that not less than forty new churches are annually formed. And only about one hundred are now annually entering the sacred office within these limits. 6. Young men preparing for the ministry in the West, have within the last year, suspended their studies for want of aid. In view of these facts, what ought the pastors of New England to do?"

Thus speaks a late number of the *New England Puritan*. It reveals altogether a sadder state of things than we had supposed to exist in that large body of the Church with which the writer is connected. The subject is too serious to admit of any return of the taunts which that paper, and the *Christian Observatory*, and the *Recorder* have so often thrown out on the occasion of the decrease of the number of candidates for the ministry in the Liberal churches. We will rather make common cause with our Orthodox brethren—nay, with all the denominations—and ask, What shall be done under the evils deplored? We turn from the discouraging views presented, and find ground of faith in the words of Jesus,—"Lo, I am with you alway, even unto the end of the world." We find it in the words of St. Paul,—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." True preachers shall not cease to come forward. This and that church may fail, like the seven churches of Ephesus. The light in many a golden candlestick now brightly burning may go out, and the candlestick be removed from its place; but the church and the ministry shall live. The present state of things is of a nature to prepare the way for a truer and more effectual, because more self-denying ministry, than now exists, or has ever existed.

In the discourse of Dr. Gannett, on the Relation of the Pulpit to Future Ages, there are thoughts presented which are adapted to dispel every disheartening prospect in relation to the subject before us. We select a few paragraphs as specially pertinent.

Preaching as I have now described it, is not likely to become an obsolete institution, because, as we have seen, it is suited to man's nature, and the tendencies and wants of human nature are in all ages the same; it is suited to man's condition, and the essential features of that condition remain unchanged. * * *

Man comes into life the same ignorant, helpless being now, that he appeared in his infancy two thousand years ago; he grows up exposed to trial and temptation, as he did then; he errs and falls; he feels his need of help, or if he do not, he needs it all the more; he feels his need of forgiveness, or if he do not, he has the more to be forgiven: he walks in a difficult and dangerous way; the grave is before him, and his path ends there. What is there in human nature or human condition that makes the present stand in violent contrast with the past? The native powers, the moral responsibilities, the spiritual necessities, of the race are the same to this generation that they were when Peter and Paul first preached the Gospel to their fellow-men. Civilization has wrought only a superficial change in some of the incidents of existence. The qualities of human nature and the elements of human life remain as they were before the science or the philosophy or the social arrangements or the political institutions of our day were dreamed of. And they will remain the same when a more profound science and a wiser philosophy and a more perfect social order and yet better forms of government shall have superseded our present civilization. Men will still be born in ignorance, and will still live in sin, and still be subject to death. The world will be full of temptation, and suffering will enter the rich man's palace and the poor man's cottage; and the soul will have its doubts and fears, its vain desires and burning remorse, its load of guilt and its heavenward aspirations, its struggles, its conflicts, its defeats, and its victories; and men will need the revelation of Divine truth, the Gospel of God's grace, the religion of Jesus Christ, as much as ever; and they will need the sermon and the preacher; and they will have them both, when we and our times are forgotten. Preaching meets man's wants, inward and outward. These wants, in great part at least, are inseparable from his birth and residence on earth. And therefore do I believe that, as long as the earth stands, the pulpit will hold its place among the means of human relief and human culture.

* * Preaching has travelled down through eighteen centuries, attending the diverse fortunes of the Church; is it to stop here? It has seen different forms of civilization, and mingled its influence with them all. It has raised its voice in the midst of Jewish, Pagan, Christian institutions,—converting thousands as its words dropped from the anointed lips of Apostles, thrilling multitudes through the golden sentences of Chrysostom, rousing nations with the appeals of Peter the Hermit, instructing the wise in the elaborate discourses of Barrow, convulsing crowds by the impetuous energy of Whitefield. There was preaching in the catacombs of Rome, and there has been preaching beneath the dome of St. Peters. Greater yet was the company of the preachers, when Protestantism opened a new era of civilization. Preaching came with Puritanism to America, and on the soil where education and liberty have struck their deep roots, it has flourished along with them. If the past, then, contain any prophecy of the future, it is a prediction of decay, for that which has proved such various adaptation will accommodate itself to the new circumstances of other ages.

On the subject of the effectiveness of pulpit ministrations in the future, Dr. Gannett is equally and justly sanguine.

It is said that we are living in an age of excitement, when the people are beginning to think, and to speak out their thoughts, when society is breaking through old restraints, when conventionalism and prescription have no longer any authority, and men are pressing on rashly, wildly, but yet resolutely, towards the realization of those hopes which rest like golden clouds upon the future, reflecting the light whose full orbed splendor our eyes are not strong enough to bear; and in such days of expectation and enterprise, the clergy will find themselves supplanted by more active spirits. But are not the clergy to feel the excitement of the times? Will not they be borne on in the social movement of the age, or perhaps become themselves its leaders? What is there in a minister that should make him insensible to the stirring influences which act on other men? Is he only a fixture to mark how high the stream rises? The history of revolutionary times, either here or abroad does not so describe him. The history of social progress does not so represent him. The clergy as a class, are neither impracticable nor lethargic. It is an old slander, that the clergy always oppose social advancement, and it is a slander which every popular movement since the Reformation has refuted. The pulpit receives and transmits the electricity of the times; and if it leads it off in safer directions than it might follow, were it left to take its own course, shall we therefore bring against the pulpit the charge of insensibility to the character of the times? It is justly liable to no such charge.

* * Let me glance at yet one other characteristic of future times, which connects the pulpit with the progress of our race. In the ages that will succeed our own, perhaps at no great distance, Christianity will be brought into such contact with the institutions of society, the opinions of the thoughtful, and the habits of the busy and the practical, as it has never yet had. The application of Christianity to life is the great work of the future; a work which it remains for the future to do, and which it will do. The interest of Christian faith and of active duty must cease to be regarded as separate, or even as allied; they must be blended and made identical. The life of man, of the individual, of society, of the world, must be penetrated, pervaded, filled with the truth and spirit of Christ. It is the infusion of this truth and spirit, that will make the coarse and homely the perfectly beautiful. In the hands of the Bohemian workman the colorless glass glows with hues of the rainbow, not laid upon it nor shining through it, but mingled with it, so that every part and particle exhibits his success, and you efface the proof of his skill only by destroying the substance itself. In like manner should Christianity be in incorporated with the whole life of the world, making it all beautiful all divine. It seems to me that I behold the signs of an approach to this consumation:

Officers and Students of Cambridge University. We are indebted for a copy of this year's catalogue to the kindness of Messrs. Munroe & Co.

The Divinity Students number 19 in all—Senior Class 10, Middle 4, Junior 5—of whom 13 are graduates of Colleges.

The Law School contains 96, the Medical 139; to which may be added 16 special students in Chemistry and Mathematics in the Scientific School; Resident Graduates 6.

The under graduates are as follows: Seniors 75, Juniors 58, Sophomores 68, Freshman 75; —Total 273.

☞ Rev. Amos Smith will be installed at Leominster on the last Sunday of this month.

THE MINISTRY AT LARGE IN LOWELL.

We have received the 4th Annual Report of the Minister-at-large in Lowell, to the Lowell Missionary Society. It would be a satisfaction to read almost any Report so well printed as this, from the press of Mr. B. H. Penhallow, of Lowell. But Mr. Wood's Reports have always a strong interest in themselves. He has now completed four years of his ministry-at-large.—There has been fluctuation; there has been at times not so much apparent success; the attendance at his Chapel has been variable, the Church music low, the Sunday School so thin that at one period last summer there were but two teachers, and a very small number of scholars. But the sphere of his ministry has been steadily enlarging, its operations multiplying, the number of Sunday School scholars in the winter, even so high as 120, the number connected with the ministry sufficient to fill the Chapel if all attended at once.

Two Bible Classes exist in connection with the Sunday School, "attended with great interest"—"particularly the female, under the intelligent and devoted labors of Miss L. E. Penhallow."

An Evening School—the females under Miss Penhallow, the males under Mr. Wood and Dr. S. L. Dana, with assistant teachers—provided instruction five months to 180 pupils, all but 12 of whom were from the Mills.

An office has been established at the Chapel, at which there were, "during the winter and spring more than a thousand calls for charity, employment and advice."

Mr. W. has also, at the request of the city, officiated as Chaplain at the poor-farm.

With these duties has been connected that of visiting the poor at their homes.

Mr. W. dwells on the great increase of vice and intemperance in the city, the last year. He thus states the facts:

The number of cases of drunkenness noticed by the Watch, and recorded, during					
February	1847, were	92	February	1848,	177
March,	"	68	March,	"	200
April,	"	91	April,	"	168
May,	"	94	May	"	160
June,	"	83	June,	"	276
July,	"	147	July,	"	228
August,	"	134	August,	"	234
		509			1343

I know many who get intoxicated, whose names are not to be found in the record of a year. In all rum districts I am told that the number of intemperate men and women has very much increased. And it is not to be supposed that one in ten of those drunk comes under the care or sight of the watchmen. Multiply by ten the number two hundred, seen drunk in August. I leave you to your reflections.

The causes of this increase, according to Mr. W., are the multiplication of dram-shops, and bowling alleys and midnight dances; an ignorance of the true value of money, and the influx of families from the country. Under this last head Mr. Wood has an appeal which we transfer to our columns.

A third cause with us, certainly, is the influx of families from the country, and of many young, at the very time of life when they are an easy prey to temptation,—unfitted to meet temptation. Some come from well instructed and well ordered families. Hundreds come here to a city like all our cities, abounding with sin, from the outskirts of our New England villages, daughters and sons of large families, barely supporting themselves at home. Or the families themselves come, because poor, they have not the local attachments of those in comfortable circumstances, and flatter themselves that they can better their condition. Many of these have no principle with regard to worship on the Sabbath, or any fixed character. Some are so fortunate as to prosper and escape corruption, but not a few fall into the snares of sin, and sink down more or less rapidly, into the depths of a miserable existence. We are not aware of the greatness of the number, because, as in battle, their places are immediately filled by those who are ready to rush on to wounds and death. While, in the city, we do much by wise and expensive arrangements, and the multiplication of advantages, to secure virtue, and prevent moral desolation, we would say to ministers in the country,—'the country makes the city, teach more principles of every day morality and piety to your flocks, to guard them against dangers to which they are liable to be exposed, be missionaries among those not connected with any society, particularly those in the most remote sections of the town, not to gain proselytes to party, not to secure subscriptions to support, but to bring as many as possible, not so much into the fold of the visible church, as into the fold of Christ's commandments. We would say to parents in the interior,—'you cannot be too anxious to prepare your children to meet any moral danger, when in these days of locomotion, the most distant peril may be their lot.' In short, we would say to the country,—'Is there sighing, and broken hearts in the city, and wailing going up from the shores of the Penobscot, the vallies of New Hampshire, and the green mountain sides of Vermont, mothers weeping over the loss of the innocent and dear, and will not be comforted, then apply the remedy, as you may, in a great degree, and blame not so much the city as yourselves!"

MERCANTILE LIBRARY ASSOCIATION.

The Winter series of Lectures before this excellent Association commenced on Wednesday evening of this week at the Tremont Temple. The occasion, an attractive one in itself, was the more so from the fact that Hon. Daniel Webster was the Lecturer; and accordingly an immense assembly was gathered.

The exercises of the evening were opened with prayer by Rev. S. K. Lothrop, of which we cannot but say, that it was most felicitous, comprehensive, impressive, earnest and devout. Mr. Webster took for his theme the Formation and History of the Constitution.—There was no passage of great brilliancy, as in his Plymouth Address and his Reply to Gen. Hayne; no thunder awed, no pathos melted, no play of imagination charmed, his hearers; but still we saw and felt the hidings of his power His address was unadorned, narrative, expository, but compact, massive, finished; a piece of plain work, but such only as a master-work-man can execute; a Doric, or shall we say, New England pillar, without a seam or a flaw, hewn out of a quarry of living rock, (of a kind of which there is none elsewhere to be found,) and the work only of the great sculptor himself from the first stroke to its finishing.

Mr. Field's poem was a fine production, one of the best recited poems we ever heard, and we doubt not would be greatly admired in print. His subject was the Post of Honor, and Mr. Field both chose it, and stood by it then, and always stands there. It is fortunate for our mercantile young men, in regard to self culture, that among their number there are so many whose example is a noble spur to literary attainments and to personal excellence—fortunate that such men as Charles Lamb—to whom the poet of the recent occasion paid so beautiful and appropriate a tribute—have lived, who have both faithfully discharged the duties of clerk, and obtained a name of imperishable litrary renoun.

We extract a historical sketch of the Association, which we find from a correspondent in a late number of the N. Y. Evangelist.

'Among the most popular and efficient of our literary institutions, the 'Mer. Library Association' stands pre-eminent. It originated in 1820, in a meeting composed mostly of merchants, clerks. The purposes contemplated were mutual improvement, by debate, declamation, access to the newspapers of the day and the periodical literature of the world, and a library well selected and valuable. An organization was effected at that time, making this association the first of the kind in the United States.

In 1845, an act of incorporation was obtained, allowing the association to hold property to the amount of fifty thousand—and admitting "to membership any person above the age of fourteen years, engaged in mercantile pursuits, or preparing themselves therefor." The institution has received princely donations from the Lawrences, Perkins, Appletons, Cuttings, &c. by which liberality it has been enabled to procure a library of more than six thousand volumes, undoubtly one of the best of its size in the country.

Large and elegant rooms have been secured for the library; to which is added a reading room, containing most of the secular and religious papers of the day. A fund invested to build an edifice suited to the wants of the association already amounts to sixteen thousand dollars.'

For the Register.

REV. HIRAM WITHINGTON.

This pure minded and truly devoted Christian minister died on Monday, Oct. 30, lamented by a large and strongly attached circle of friends.—A constitution naturally weak, and now worn down by the heavy drafts which the last few months had made upon it, could not endure the fresh attacks of disease, which soon deprived him of the little life and strength remaining.—She, whose mournful but pleasant office it would have been to soothe the last hours of sickness by those gentle attentions which only a wife can pay, was herself, in the inscrutable providence of God, prostrated by a dangerous illness, from which she recovered sufficiently to know of her husband's situation only a few days before his death. To her, a widow after an eight months' happy union, and the orphaned child of three years, we extend our warmest sympathies and prayers.

Mr. Withington was a man of no ordinary worth. Early thrown upon his own resources, and destitute of those adventitious aids, on which alone many depend for success, he gained a true self-reliance, and those strong and independent traits which mark the self-made man. He never enjoyed the advantages of a collegiate education. But a highly gifted and vigorous mind, strengthened and improved by earnest self-culture and a faithful use of such means of discipline as he could avail himself of, while laboring for his own support, enabled him always to maintain a high rank among his associates. In the Divinity School at Cambridge, from which he was graduated in 1844, he attracted all to him by his pure and simple character, his beautiful life, and his remarkable social qualities; while, for activity of mind, vigor and freshness of thought, and elevation of purpose, he stood among the first, by universal consent.

He was ordained at Leominister, December, 25, 1844, where for nearly four years he labored, a devoted pastor, an eloquent preacher, a faithful minister. He was most known, as he should have been, by the people of his charge, and by them was loved and respected. But the discourses he delivered elsewhere, abounding with solid thought and happy illustration, enriched always by a fertile imagination and lively fancy, and withal most felicitous in expression, had marked him, wherever known, as a preacher of rare powers, and one who bid fair to take a prominent rank among the most eloquent and distinguished expounders of Christian truth. But such hopes were doomed to disappointment. A combination of bodily ills detracted from his powers of usefulness, and deprived him of that vigor and elasticity so essential to one's well-being. Painfully conscious of being unable to perform, with satisfaction to himself his various and exhausting labors, he again and again sought relief by temporary absence, but in vain. All efforts at a restoration of his health and strength having failed, he was reluctantly compelled, in the summer of the present year, to relinquish the care of a devoted people, who did all that a strong and considerate affection prompted, to relieve the trial of separation. Utterly prostrated, both in body and mind, he returned to his native place and his father's house only to die.

His pure spirit has gone to do his Father's bidding in a nobler and wider sphere. May we who are left be stimulated by the example of such men, the world's truest benefactors,—to a like purity and disinterestedness. For

"Lives of true men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

T. P. A.

For the Register.

SAMUEL GILBERT WORTHINGTON.

Died in Providence Nov. 1st, of the Typhoid fever, Samuel Gilbert Worthington, aged 21 years.

By this afflictive dispensation of Divine Providence, an aged parent is deprived of an affectionate and dutiful son—the staff upon which she fondly hoped to lean in her declining years. His disinterested devotion to the welfare of others, his conciliating and attractive manner blending the dignity and urbanity of a maturer age with the cordiality and playfulness of youth, had won him the affections of a large circle of friends who deeply mourn his early departure. We can scarcely realize that he has left us.

His fate was like the summer rose, whose surpassing beauty and rich perfume attract the eye and charm the senses, prostrated by fatal blight while the stock which bore it shrouded with withered leaves hangs its drooping head in solitude.

He bore with patience and fortitude a painful and distressing illness, and died in the Christian hope of immortality.

How powerful and peaceful is the grave.

W. T. C.

☞ In last week's Register, in a notice of Mrs. Dana, "Letters to Unitarians" was a typographical error for Letters to *Trinitarians*. Properly we ought to have written it, Letters to Relatives and Friends.—In the lines on the fourth page 1st column, "faith entice," should be faith *entire*.

☞ A notice of Rev. Linus H. Shaw's resignation of Sudbury, which has appeared in some of the newspapers, is a mistake.

NEW PUBLICATIONS.

Hints towards the formation of a more comprehensive Theory of Life. By S. T. Coleridge. Edited by Seth B. Watson, M. D., of St. John's College, and formerly one of the physicians to the Hospital at Oxford. "Magna sunt opera Domini exquisita in omnes voluntates ejus." Philadelphia: Lea & Blanchard. 1848. Thin 12mo.

This essay bears indubitable marks of Coleridge's genius, his great power of abstract and comprehensive thought. It has more completeness, more unity, more concentrativeness upon the subject immediately before him, than many of his other writings. It seems to us, moreover, more free from the ruggednesses of style shown in much of his prose composition. We say ruggednesses—we do not call them faults—we should not think of finding fault with them any more than with the Alps; they are the body of his Alpine thoughts.

We cannot always assent to the conclusions of Coleridge. His theories as formally announced do not always satisfy; but in laboring to compass given points he throws out master thoughts by the way. He shows you very plainly your ignorance, and the ignorance of others.

It is somewhat thus with the volume before us. He shows the inadequacy of others' theories of life; he may not satisfy you with his own—which is as follows: "I define life," says he, "as *the principle of individuation* or the power which unites a given *all* into a *whole* that is presupposed by all its parts. The link," he adds, "that combines the two, and acts through both will of course be defined by the *tendency* to *individuation*." Life thus defined he illustrates in a series from *Metals*, *Corals* and *Conchylia*, through the *Mollusca*, *Insects* and *Fishes*; the synthesis of fish and insect in the birds; next the dog, horse and elephant, and lastly *Man*—man the apex of the living pyramid—man a microcosm—man in whom "life is" however "not a *thing*—a self subsistent *hypostasis*, but an *act* and *process*" only; "which is a great deal more," adds he, "than either my reason would authorize or my conscience allow me to say concerning the Soul, as the principle both of Reason and Conscience."

That Coleridge presents a great law, in respect to Nature animate and inanimate, none perhaps would dispute, but we do not yet see that he has solved the question or law of *Life*.

The essay contains many very striking thoughts by the way. For instance;

"The positions of science must be tried in the jeweller's scales, not like the mixed commodities of the market, on the weigh bridge of common opinion and usage."

Again, where the writer says with more of the imagination of the poet than the precision of the philosopher:—

"We might imagine the life of insects an apotheosis of the petals, stamina, and nectaries round which they flutter, or of the stems and pedicles to which they adhere."

The Creation of Man into a Living Soul, which the Waters cause to creep forth: here the Waters made Wine by a Marriage of Love and Truth; or Old Things done away and all things made new. By James Cramer Ott. Albany: printed for the author. 1848.

This is a genuine title page, and no typographical error in copying it. The sermon is rather an odd specimen of allegorical preaching; and if anybody has the time and patience to strip off the husks and dig out the meat, there may something be found worth eating

Adventures in Mexico; experienced during a captivity of seven months. By C. Donnavan. 12th edition. With an Appendix. Boston: Published by George R. Holbrook & Co. 1848.

The Appendix contains a description of Mr. D's popular Panorama of Mexico. The body of the work is filled up with skilful and spirited accounts of the varied scenes and events through which Mr. Donnavan passed, the names and customs of the people, and facts of political and social interest.

Reflections on Revelations: By Peter Clarkin. Boston: Published for the Author. By George C. Rand & Co. 1849.

This volume has considerable merit, as an illustration of the pursuit of Knowledge under Difficulties—and we shall gratify our readers by quoting from its Preface as follows:

I was born of poor and virtuous parents, who had at all times a desire to die the death of the righteous. By them I was taught to read and to write, and also arithmetic, which, with a very slight knowledge of a few other branches of learning, was all the useful education their limited means could afford me. I say *useful* education—for I was made too well acquainted with the sciences of the papal school. My youth was devoted to hard labor which left little time for literary improvment; and the care of a family, and the life of a farmer succeeding, still prevented attendance of much extent to mental cultivation.

As my youth was spent under circumstances calculated to fasten upon me prejudices in favor of popery, my change and present state of thought has not been the work of a moment.—The reflections in the following pages are the effects of a mind that has overcome an almost invincible ignorance of the truth, and a prejudice of long duration—a prejudice that grew up with my youthful days, accompanied my more mature years, and had very nearly interwoven itself around the future destinies of my soul. They are the effect of a mind that has taken impartiality for its guide, and looked upon truth as the sole object of its ambition—a mind that has ruminated day and night upon the subject, that has viewed both sides of the question, closely, attentively, and, I trust, religiously. The conclusions to which I have come are founded on a conscious rectitude. During those hours of darkness, when sleep faileth upon man, and others were taking that repose to which the silence of the night or exhausted nature might invite them, I thought of my present change, and often bedewed my pillow with tears till my eyesight

An example or two of his interpretation will show his method.

"Man being a free agent, he holds the reins in his own hands under the metaphorical figure of a horse . . . . If he sets on a principle of purity, he receives divine assistance and goes on his way rejoicing. But if otherwise, he *gallops* on his way to certain ruin.

V. 16. "And said to the mountains and rocks, Fall on us and hide us from the . . . . wrath of the Lamb." "The different orders of the Romish Hierarchy"—"unction—absolution—Mass" —"these are the rocks and dens under which a large portion of mankind take a miserable shelter."

The locusts, 9. 3, are "the inferior orders of the Romish clergy."

The Westminster Review. American Edition vol. xxvii. No. 1. New York: Scott & Co. Boston: T. Wiley, Jr.

Art. 1. Essays &c., by Lord John Russell. 2. Indian Epic Poetry. 3. Causes of Poverty. 4. The Iron manufacture of South Wales. 5. Entomology. 6. The Schleswig and Holstein Question. 7. Irish Clearances and Improvement of Waste Lands. 8. The French Republic. 9. Foreign Literature. 10. Correspondence. 11. Critical and Miscellaneous Notices.

The Reviewer in the first article strips the noble premier without any sort of ceremony of all pretensions to literary character. The specimens of Indian Poetry give us glimpses into what the Reviewer justly calls "the new mythic world which a modern Columbus has opened," and remind us "of that world of the Past out of which the Present is born." The poets quoted were probably contemporary with Homer. The remaining articles are on the great moral and political questions of the day, which the best minds in England are endeavoring to grasp, and are discussing through their Quarterlies.

Pembroke (N. H.) Academy. We have received the 29th Annual Catalogue of this Institution, for the year ending Nov. 1st, 1848. Under the care of Jonathan Tenney, M. A. as Principal, and of several assistant teachers, it shows a prosperity that must be very gratifying to its friends. The whole number of pupils male and female, for the Winter term was 30; Spring, 58; Summer, 70; Fall, 103. Number in Ancient Languages 45; Modern, 13: Drawing and Painting, 29; Music, 10.

The Catalogue is a beautiful specimen of its kind, is embellished with a Frontispiece engraving of the Academic edifice, and contains the names of those of its Alumni who have graduated at some College, or entered the professions. Board from 1,50 to 1,75 per week in private Families, including room, furniture and washing.

New Ipswich, (N. H.) Academy. The Catalogue of this popular institution gives for its summary the names of 87 gentlemen and 80 ladies for the year. In ancient languages 33, in French 14. Winter term 19, Spring 59, Summer 37, Fall 110. The price of board is from 1,50 to $1,87 per week, in private families.

☞ Professor Wines commences the delivery of his admirable course of Lectures on the Hebrew Commonwealth, in this city, on Monday evening next in Tremont Hall, No. 1, at 7½ o'clock.

RELIGIOUS INTELLIGENCE.

CHANGE OF POSITION.

In the late presidental campaign we have very often seen the position of distinguished gentlemen in each of the three political parties as now constituted, arrayed in contrast with the sentiments they have expressed in previous years. We doubt whether any thing of the kind among them can be found to match the following, which we copy from the Christian Observer. The Rev. John C. Lord, D.D., the person concerned, has recently left the New-School Presbyterians to join the Old.

Sentiments of the Rev. John C. Lord, in 1837.

The exscinded Synod of Genesee was Presbyterian in its origin; if any thing, more so than the first or mother Presbytery of Philadelphia. Its members are sound in the faith and orderly in their deportment. They are unwavering in their attachment to the doctrines and the discipline of the Pres. Church, notwithstanding the suspicions which have been extensively and industriously circulated against them. Where disorders and errors have existed, they have been introduced by transient individuals, over whom the Synod had no control.

Upon the field where he resides, and within the bounds of the large Presbytery of Buffalo, of which he is a member, the great doctrines of grace, as held by Edwards, and Ballamy, and Dwight, are uniformly received by the churches; and this system of truth has been blessed with the copious and almost continued outpouring of the Spirit, and the conversion of a multitude of souls; and should he bear a different testimony from this, he would be A FALSE WITNESS FOR GOD.

* * *

The divisions and controversies in the Presbyterian Church, [which resulted in the exscinding act,] were *not based upon doctrinal differences*, but originated partly in a diversity of sentiment respecting denominational benevolent associations, and partly in *the love of power, and the disposition to dictate, which had been manifested for many years, by the leaders of the Old School party.*

Sentiments of Rev. Doctor John C. Lord, in 1848.

The doctrines of the exscinded portion of the Presbyterian Church, and those against which the General Assembly, by the excision of 1837, intended to bear their testimony, are similar to those of the gainsayers in the days of Paul, and are the same with those of Pelagius, of the fifth century, and of the Romanists in the days of the Reformation.

True, there are a large and respectable number, still retaining their relations to the New School body who are sound in the faith; but they are so ignorant or so stupid, or *both*, that they cannot see the heretical nature and ruinous tendencies of the sentiments of the great mass of that corrupt portion of the Church. * * If their ignorance could only be dispelled, and their sensibilities quickened, so that they might see and feel these things, they *"would not and could not give support and countenance, aid and comfort to the* ENEMIES OF THE TRUTH, *by remaining an hour within the ecclesiastical walls of the New School General Assembly."*

"It was upon *doctrinal questions, deemed fundamental*, that the Presbyterian Church consented to the dismemberment of nearly half of her entire connection. On the one hand were numbers, wealth, and power; on the other, *the truth. For Christ's cross and crown, she hesitated not to make the sacrifice.*" [! ! ! !]

The Observer says that after the exscinding Act of the General Assembly, Dr. Lord was a leader of a minority in the Synod to which he belonged, aiming to make it subject to no Assembly whatever, and entirely independent; and that losing consideration and influence he seceded.

Following a notice of Dr. Lord, is another of Rev. Mr. Cheeseman, formerly of Rochester, and now of Philadelphia, whose secession from the New School to the Old is this accounted for:

"It had its origin in an ecclesiastical trial before the Presbytery of Rochester, a short time previous to the exscinding act. Charges were preferred against the reverend gentleman, by a leading and influential member of his church.—There is no necessity that we should enter into the character of these charges. It will be sufficient for our purpose to say that the Presbytery were nearly two weeks traversing them—and finally passed *unanimously* the sentence of *acquittal*, with the exception of a *slight* censure for indiscretions.

Reunion.—Thus speaks the Presbyterian on the subject which was mentioned in our last week's Intelligence Department.

"The Old and New-school Synods of Virginia have had some preliminary proceedings on the subject of a reunion. We have no faith in the success of the project, persuaded as we are that the New-schoool will never consent to reunion, except on the ground of concessions, which can never be made.

Spirited. To the Resolutions, which most of the New England Congregational Associations have passed condemnatory of the position of the Presbyterian Church and General Assembly on the subject of Slavery, the Presbyterian thus replies:

The Presbyterian Church best knows her own duty, as she is certainly best acquainted with the relation she sustains to the South, and in her conscious integrity, she is not to be intimidated by bulls of excommunication from those who, in the fair field of argument, have signally failed in convicting her of wrong-doing. She has survived many a shock, and can certainly survive the cessation of an intercourse which, if not truly fraternal, had better cease than be maintained in hypocrisy.

A Want of the Times. A writer in the Puritan of Nov. 2, thus speaks in view of the present spiritual condition of the evangelical churches:

"Permit me to say, that the great want of our times is, *an earnest ministry and an earnest church*. We seem to be suffering a kind of spiritual paralysis."

"Their deep poverty abounded unto the riches of their liberality."—At the late For. Miss. Anniversary, Dr. Adams presented a donation which he said was *greater* than it was *large*; it was ten cents from the widow of a poor minister.

Mr Cannon stated that he had brought on a donation from a poor colored woman, who had been a slave, and who for three years past had devoted to religious uses $40 a year—one half of which she forwarded to this Board.

A voice from half starved pastors. At the same Missionary Anniversary, Rev. Mr. Taylor, of Slatersville, R. I, said he had been a pastor ten years, and his feelings were identified with this Board. "But," he said, "I do not want appeals and circulars all to be addressed to pastors. A large number of the pastors, even of New England, are almost starved. They have not tenements to live in, nor clothes for their children. Do not send all your circulars to pastors,—send them to the Honorables, the Esquires, the rich men, the business men, the factory men. They are all willing to give to this Board, but they like the honor of receiving a circular."

Missionary Calamities. The English Church and State Gazette says:—We regret to learn from the public papers that Dr. Bettlehiem and his family have all been murdered at the capital of Loo Choo where they were residing. Dr. Bettleheim, who went to Loo Choo under the auspices of the Bishop of London, who promised, we believe, to ordain him after a specified term of service in the Loo Choo Mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterward joined the Chuch of England. He was a young man of much talent, and of no inconsiderable experience. His wife was a native of London, and we believe that they had two children. The disastrous fate which has fallen upon them is said to have visited the Romish missionaries also.

Mission to California. Some time ago it was the intention of the Missionary Society of the Methodist Episcopal Church to establish a mission in California. We are now enabled to say distinctly that the Rev. Isaac Owens, of the Indiana Conference, has been appointed to that mission, and will leave for the field of his labours early next spring, by the overland route. It is expected that a number of families will go out at the same time, under an escort from Missouri. Another missionary will be appointed to accompany Mr. Owens.

Benevolence of the Friends. It is stated that the Society of Friends in England, Ireland, and America, contributed, from the end of November, 1846, to the 1st of May, 1848, no less than 193,882*l. 5s. 10d.* for the relief of the distressed in Ireland.

Bequest. The Christian Sentinel of the 12th ult. states that Mr. E Watson of Portage —lately deceased—willed his entire estate, variously estimate at $25,000 to $40,000, to the Universalist Societies of Genesee Falls and Nunda.

GENERAL INTELLIGENCE.

THE CITY MISSION SOCIETY OF BOSTON.

The report in the Puritan of Nov. 2, of the last Quarterly Meeting of this Society, and the remarks of gentlemen present, with the editorial comments, are of sufficient interest and importance to be laid before our readers. The state of things in the Orthodox and Unitarian Churches are very similar, and Dr. Waterbury's remarks have a good deal of force.

The Quarterly Meeting of this Society was held last Sabbath evening in Park St. Church. Rev. Mr. Oviatt gave a sketch of the doings of the Society the past season. Addresses were made by Rev. Messrs. Kirk and Waterbury.—Both speakers alluded to the fact that the emigration which for some time has been going on was diminishing our congregations, and some effort must be made to make good the places left vacant by those families who have removed into the country.

Rev. Mr. Kirk thought our churches were too expensive; that the population moving into Boston cannot afford to worship at such cost. He recommended the erection of cheaper church edifices, that would place the Gospel within the reach of all.

Dr. Waterbury took a somewhat different view. He thought we had churches enough, the only thing needed was to have them better filled. He thought the enterprises now under the patronage of the Society had better so far be abandoned as to turn over the congregations to churches not now full, and expend the money now used to sustain preaching in the halls of our city, in enlarging our tract distribution among the poor and destitute.

It is well known that for a few years past the field of labour occupied by the City Mission Society has been somewhat changed. It has been engaged more recently in what has been called the "Chapel enterprise." One of those chapels is on South Cove, in the hall over the Old Colony Depot; the other is in Lowell Street. Most of the families worshiping in these chapels have been taken from our congregations, and would return to them again if these chapels were not in existence. Since the system was entered upon, a change has come upon our churches, weakening very materially some of our strong congregations. These need to be sustained rather than new ones raised. The present wants of our city seem to demand a larger missionary labour. If these enterprises go on, those tract distributors now in the field must be withdrawn or the force reduced.

Thornton House, Saco. Those whose business has heretofore called them, whether often or occasionally, to the flourishing town of Saco, Me., have greatly felt the need of a good and well-conducted Public House there, and they will therefore be glad to learn that the want is now supplied. In another column of the Register will be found an advertisement of the "Thornton House"—now in the hands of Messrs. Dunbar and Emery. The publisher of this paper, having recently spent a day there, is glad,—as an encouragement to similar improvements elsewhere, and to temperance efforts generally,—to testify to the commendable enterprise of the proprietor, and to the excellent character of the new House. He wishes to say also, that a gentleman, who has for some time had lodgings there, and whose favorable testimonial gives character to whatever it is connected with, speaks in the highest terms both of the House and of those who have charge of it.

"I am sure," says he, in a note recently received, "there is no house in this vicinity with which gentlemen and ladies visiting us from your State, would be more satisfied as a comfortable Temperance Hotel."

"It receives, perhaps, its share of the best patronage, but deserves more than it receives. Our friends at a distance have a great interest as respects not themselves only, but their sons, and younger friends, in supporting good Temperance Hotels."

The Presidental Election. We have waited to give positive and complete returns of the election, but we cannot yet give them. The following table we suppose may be relied on;

Electorial Votes for Gen. Taylor.

Vermont	6
Massachusetts	12
Rhode Island	4
Connecticut	6
New York	36
New Jersey	7
Nennsylvania	26
Delaware	3
Maryland	8
North Carolina	11
Georgia	10
Kentucky	12
Tennessee	42
	154
Necessary to a choice	146
By Legislature.	

Some six to nine votes more may swell the number of electoral votes for Gen. Taylor to 160 or 163. It is therefore morally certain that General Taylor, if his life is spared until the 4th of March next, will be the President of the United Stetes. Of the candidates before the people, nay, we frankly say, of the various distinguished men whether in military or civil life, there is no one who, according to the light we have been able to obtain, gives better ground of hope that the country will be safe and prosperous under his administration.

Massachusetts Votes for Electors.

Counties.	Taylor.	Cass.	V. Buren.
Suffolk,	8905	2137	3177
Essex,	8568	4873	4756
Plymouth,	3554	3227	1818
Hampshire,	3055	1806	1070
Hampden,	3334	1286	3031
Franklin,	2133	1642	1542
Berkshire, 24 towns	4043	1409	1813
Middlesex,	9942	5845	6958
Worcester,	6008	8659	5113
Norfolk,	4746	3602	2449
Bristol,	4841	2826	2171
Barnstable, 12 towns,	1825	481	719
Nantucket,	444	165	89
301 towns	61,397	37,958	34,706

Election of Members of Congress. From the Daily Advertiser of Thursday we learn that the Whigs in *Massachusetts* have elected six of their candidates for Congress, by a majority of votes. In the four other districts there is no choice. In three of them the Whig candidates have a large plurality of votes. In one district the Free Soil candidates has a plurality of votes, but wants seven or eight hundred votes of a majority.

Increase of Population, Production and Consumption.—From 1830 to 1840 the population of Massachusetts increased 128,000. Of this increase 16,000, or over one half, was in nine principal towns. During the same period, the increase of population in the whole State of New York was 27 per cent. while in the fourteen largest towns, the increase was 42½ per cent. Excluding these towns, the increase was but 19 per cent, In Pennsylvania, the increase in the whole State was 21¾ per cent, and in the nine largest towns 89¼ per cent. In Ohio, the contrast is much greater. The increase in the whole State was 62 per cent., while the increase in the largest towns was 138 per cent? The increase, during the same period, in 20 of the largest towns in the Union, was 55 per cent., while the increase in the whole country was but 34 per cent.

One or two facts will show the effect which the increase of population has upon the demand for agricultural products. In 1840 the population of the country was (say) 17,000,000. The increase since then justifies the opinion that it will be at least 22,000,000 in 1850. This increase of 5,000,000 will consume at least 22,000,000 bushels of wheat—or more than the whole product of 1800. To bring up the increase to this point will require, according to the estimate of an intelligent writer, that for ten years, 130,000 acres of new land shall annually be put under wheat culture, and, to furnish these 5,000,000 with agricultural commodities will require three times that amount of land to be appropriated to corn, rye, oats, pasturage, &c. Or, in other words, to supply the necessary food for our annual increase of population from 1840 to 1850, it is necessary that 510,000 acres of new land shall be annually subdued.

A Liberia Gentleman. The Hon. Edward Morris, a member of the Liberia Senate, from Sinoe county (Mississippi in Africa) is now on a visit to his friends in Adams county Miss. where he is well known under the title of "Ned Morris," the freed-man of Dr. Jas. G. Garison.—He is treated with great respect among his old friends.

The numerous friends of Rev. H. Colman, will be gratified to learn that he has returned from his agricultural survey in Europe. He arrived on Monday last, in the packet ship Devonshire, at New York, from London.

Anti Slavery in Delaware. The Wilmington (Del.) paper says of the mammoth petition for the abolition of slavery in that state "the matter of the petition is such that but few, if any, will object to sign it. The papers of Kentucky and other States, where there is actually a large amount of slavery, are discussing means to get rid of it. Why should Delaware, where we own so few, remain cursed with it. Had there been no slavery in Kent, the land instead of selling for $10, $5, $4, $3, and even as low as $1, per acre, would, like the land of New-Castle County, sell for $50 and $100 per acre."

The Jonesborough Whig represents the hostility to the extension of Slavery which prevails in East Tennessee as strong and decided, and believes that if concentrated, it would be the prevailing element in local politics.

The following Address was written by Mr. Burritt as an expression of the sentiment which the recent Congress at Brussels desired to enunciate to the world, and was adopted, with some slight modifications:

TO ALL THE PEOPLE OF THE CIVILIZED WORLD.

Men and Brethren:

The friends of permanent and universal Peace from different countries of Christendom, in Convention assembled, in the city of Brussels, on the 21st and 22d of September, 1848, have felt unwilling to separate, without addressing to you an earnest appeal, invoking your attention to the practical conclusions to which they have arrived, after a long and serious deliberation upon the best means of banishing war, and all the estrangements and animosites which its spirit begets, from the great brotherhood of nations. These conclusins are embodied in the three following Resolutions adopted by the Convention:

"1st. That it is of the greatest importance to the cause of Peace, to urge upon the different Goverments of Europe and America, the introduction of a clause in all International Treaties providing for the settlement of all disputes by arbitration; that war may be avoided, and the way most effectually prepared for a permanent appeal to the great principles of Justice, which it should be the object of a High Court of Nations to consolidate and apply.

"2d. That a Congress of Nations, composed of duly appointed representatives, is highly important and perfectly practicable; that it would secure a well-digested and authoritative code of laws for the regulation of International Intercourse; and, by constituting a High Court of Nations, provide an effective guarantee for the preservation of Permanent and Universal Peace.

"3d. That it is of primary importance to direct the attention of the different Goverments to the necessity of a general and simultaneous disarmament, thereby removing a fertile cause of irritation and alarm, inspiring mutual confidence, and promoting the interchange of those good offices which are best calculated to secure the lasting prosperity of the great Commonwealth of nations."

The measures proposed in these Resolutions, we most earnestly recommend for your consideration, as not only bearing all the commendation that we can give to them, in our collective and deliberative capacity, but also as having been approved and advocated by the ablest and most devoted friends of Peace, for many years past, on both sides of the Atlantic. Firmly believing that they would abolish the irrational, inhumane, and iniquitious arbitrament of war, and tend to inspire friendly sentiments between the different members of the great family of nations, we respectfully entreat you to exert all the influence you possess, and which you can legitimately concentrate upon your respective Legislatures and Goverments, to induce them to adopt these measures, and to co-operate in carrying them into effect, with the least possible delay. By all the vast interests which connect the well-being of the people with the perpetuation of universal peace, we conjure you to make the noble work your own, to lay the axe to the very root of that barbarous usage, which, for so many centuries, has blossomed with perennial curses to mankind.

Men and Brethren:—From beyond the Atlantic, from the other side of the English Channel, from different countries of Christendom, we have assembled in the first Congress of the Friends of Peace, ever convened on the Continent of Europe. Speaking different languages, living under different governments, of diverse creeds of religious faith, and shades of political opinions, in our short season of conference and communion, we have been penetrated with new perceptions of the beautiful reality, that not only we who are present, but our fellow-men in all countries, are brethren. Inspired by this sentiment, we would unite our voices in a united and fervent appeal for your sympathy, fellowship, sanction and assistance, in elevating, as the one great white banner of the People, as the victorious and bloodless standard of popular progress, that mighty truth of divine revelation, "God hath made of one blood all nations of men." On the threshold of the last half of the nineteenth century since the enunciation of that central principle of the brotherhood of the human race, we invoke your aid to raise it from the dust, into which it has been trampled by the relentless heel of war; to enthrone it, as the sovereign fact in Heaven's *Magna Charta* to the people of the earth, crowned with the polar star of their being, and receiving the homage of their faith and love. From the threshold of the terrible slaughter-field upon which, perhaps, the most stupendous violence ever perpetrated upon that hallowed principle, was enacted, we send forth to you our united voice of entreaty, inviting you to join us in a noble and glorious crusade, not to rescue from pagan hands the cold marble tomb which, for a brief period, held the body of the Savior of mankind, but to save from future violence and profanity, the living, immortal truth which He gave to the human race, as the sun of society.

Important Indian Treaty.—*Four Millions of Acres Acquired.*—William Medill, Superintendent of Indian Affairs, has bought out all the right of the Menominees Indians in the territory of Wisconsin, whereby the United States have acquired the title to 4,000,000 acres new territory in Wisconsin, embracing land on the Fox and Wisconsin rivers, and laid down in the recent maps as parts of Brown, Portage and Wisconsin counties. It embraces Little and Big Bull Falls, Whitney's Mills, &c. The treaty is a very fair one for bothparties. [!] The Indians get about $300,000; and, out of this, a specific sum is set apart for a manual-labor school, a grist-mill, blacksmith's shop, and the support of a miller, for fifteen years. The Indians remove themselves, and thus save those swindling operations which are gone into by contracters in their removal. There are no reservations for speculators. Thus the whole matter is a plain business transaction between the Indians and the Government. There are no reserves in the matter to make trouble. [Chicago Dem.

Teachers Wanted. An advertisement in the Baltimore papers, says seventy-five teachers are wanted for the Primary Schools in Baltimore county by the School Board.

Geo. B. Emerson, Esq, of this city, has been recently appointed a member of the Board of Education of this State, in place of the late lamented J. W. Ingraham, Esq.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union at the Chapel of the Church of the Saviour, on Monday evening next, Nov. 20th, at 7½ o'clock.

Instead of the moral Discussions, Addresses to Teachers will be delivered by distinguished Clergymen of our Denomination, at the next four meetings. The first of these Addresses will be delivered on the evening above named, when it is hoped that every teacher connected with our Sabbath Schools will be present.

nov18 T. GAFFIELD, Sec'ry.

☞ SUNDAY EVENING SERVICES. Religious services *every Sunday evening* in the Chapel on Freeman Place, Beacon st.

Conference meeting or a Lecture *every Wednesday evening*, at the same place.

Our friends are invited to meet with us on these evenings, as they may find opportunity. oct28

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society, acknowledges the receipt of ten Dollars to constitute Mr. George Tilden of Keene, N. H., a Life Member,—contributed by his former pupils and the Teachers of the Sunday School in the Keene Congregational Society, over which the Rev. A. A. Livermore is Pastor.

Boston, Nov. 18, 1848.

☞ UNIVERSAL UNITY IN THE CHURCH, or the ground of reconciliation among Christians, will be the topic of a discourse by W. H. Channing, on Sunday *afternoon*, Nov. 19th, at Washingtonian Hall, Bromfield Street. nov18

MARRIAGES.

In this city, 8th inst, at the Church in Church Green, by Rev Dr Young, Mr Laurence H. Kerr to Miss Elizabeth, daughter of the late Nathaniel Bradlee, Esq.

9th inst, by Rev Dr Young, Mr Charles Faulkner to Miss Anne Shepard, daughter of John Wetherell, Esq.

9th inst, by Rev Mr Gray, Mr Thomas P. Smith to Miss Hannah F. Sherman.

At the Church in Freeman Place, by Rev J. F. Clarke, Mr Thomas Southworth, of this city, to Miss Elizabeth T. Davis of Hingham.

In Roxbury, 7th inst, by Rev Dr Putnam, Elliot E. Kellogg, Esq., of Burlington, Vt., to Hannah B. Foster of R.

In Cambridge, on Tuesday evening, by Rev J. T. Sargent, Mr Lucien S. Southard to Miss Elizabeth W. Bignall

In Hingham, 31st ult, by Rev Joseph Richardson, Mr Omur Loring of Duxbury to Miss Emeline L. Stodder of Hingham.

In Salem, 5th inst, Mr Alexander Bowe to Miss Harriet A., daughter of Mr John Very.

In Kingston, 9th inst, by Rev A. R. Pope, Mr Daniel P. Sherman of North Bridgewater to Miss Eliza B. Fuller, of Kingston.

In Littleton, 14th inst, by Rev William H. White, Rev Edwin G. Adams, Junior Pastor of the First Congregational Society in Templeton, to Miss Sarah L. Priest of L.

In Peterboro', N. H., Oct. 29th, by Rev L. Billings, S. P. Steele, Esq., to Mrs Jane McCoy, all of that town.

In Nantucket, Mr William C. Moores to Miss Eliza Macy.

Nov. 2d, Mr William J. Brown to Miss Sarah P. Gardner.

DEATHS.

In this city, Nov. 12th, Dr Enoch Hale, M. D., 58.

9th inst, Mr Samuel Leavitt, 50.

In West Dedham, Oct. 31, Mrs Abigail Prentiss, wife of Jeremiah Baker, and daughter of Rev Thomas Prentiss, formerly of Medfield, 57.

In Burlington, Mass., 8th inst, of consumption, Mrs Selina, wife of Richard Alley, and youngest daughter of Mrs Rebecca Wood, 19.

In Cummington, Oct. 29th, James Everett, 77.

In Dover, N. H., Hon. William Hale, in the 84th year of his age.

In Providence, R. I., 4th inst, after a brief illness, Mr James Arnold, in the 56th year of his age.

PRINCIPLES OF ZOOLOGY. Touching the structure, development, distribution, and natural arrangement of the Races of Animals, living and extinct; with numerous illustrations. For the use of Schools and Colleges. Part I., Comparative Physiology. By Louis Agassiz and Augustus A. Gould. $1.

From George B. Emerson, Esq, chairman of the Boston school committee on Books.

"I have read with the greatest satisfaction the volume on the principles of Zoology. It is such a book as might be expected from the eminent ability of the authors, Professor Agassiz and Dr. Gould, so far as I know it is the most comprehensive and philosophical elementary treatise on the subjects of which it treats, which has appeared.

It is well adapted to the purpose of being used as a text book in schools; and I shall employ it in preference to any other, in my own school, whenever I have a class in the elements of Natural History, and I can strongly recommend it to other teachers."

From Solomon Adams, Esq., Teacher, Boston.

"It will be enough to say that the book is worthy of Prof Agassiz and Dr. Gould and that I intend to use it as a class Book."

From Geo. P. Fisher, Esq., of the Classical and English School, Worcester.

"I consider it admirably adapted to supply a want in our Academies and higher Institutions. It presents, clearly and systematically, the elementary principles of the most interesting departments of Natural Science, and by the simplicity of its style and familiarity of its illustrations, is well adapted to the American Student."

☞ *Professors in Colleges and Teachers of High Schools wishing to examine the work with a view to its introduction, will be supplied with a copy gratis.*

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James Munroe & Co., have received a large supply of Bibles, Oxford Edition, 18mo size, gilt edge, which they sell at the low price of 50 cts, Oxford Testaments in morocco binding, gilt edge, for 25 cts.

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Mr. Sullivan respectfully announces to his Patrons and the Public, that he will re-open his Academy, on Wednesday afternoon, 4th Oct. at 3 P. M., for the purpose of giving instruction in Dancing in all its fashionable branches, together with his new system of Ladies' Drawing Room Calisthenics so much approved of, not only for promoting health but also physical development, which is so essential to graceful movement and dignity of carriage. Mr. S. having studied under the first masters in Europe (this being his second season in this country) he is perfectly acquainted with the latest improvements—in every department of his profession. Families interested in the improvement of their children's carriage are respectfully invited to call and see his system of teaching—on Wednesday and Saturday afternoon. Mr. S. has for sale at his Academy his newly invented Calisthenic Expander, highly recommended by Drs. Winslow Lewis, Warren, and others.

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The Winter Term will commence Tuesday, the 5th of December, and continue 11 weeks.

The Institution is located in a quiet and pleasant Village and the society is such as to recommend to both student and parent.

Catalogues will be sent to those who may desire further information.

L. ALLEN KINGSBURY, Principal.
Wrentham, Oct. 28. 4tis

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Muffs and Tippets of every style and quality from Fifty cents each to Two Hundred Dollars.

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nov18 3tis

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IS NOW OPEN AT CENTRAL HALL,

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being a series of designs, painted by the celebrated English painter, John Martin, K. L., member of the Royal Scottish Academy, member of the Academy of Fine Arts, at Antwerp, &c.

These representations each occupying 240 feet of canvas, have been executed in Rome during the past year, by the best Italian Painters, under the immediate superintendence of Mr. Charles Martin.

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The exhibition will be accompanied by appropriate music and descriptive lectures.

Doors open at 7; to commence at 7½. Admission 25 cents. Liberal arrangements made for the admission of schools, especially Sunday Schools, and also for parties from the country. Office hours daily at No. 9 Milk street, between 10 and 12 o'clock.

nov11 4tis

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SEA AND SHORES OF THE MEDITERRANEAN.

Executed from drawings made by A. Hewins, during his voyages in the Mediterranean, and travels in Spain, France and Italy.

Open every evening, except Saturday and Sunday, at 7, commencing at 7½ o'clock. Also, Wednesday's and Saturday's at 3 o'clock.

Tickets 25 cents, to be had at the door from 10 to 12 A. M., and from 7 to 9, P. M. Children under 12 years, half price. Liberal arrangements made with Schools, and parties from the country. Copyright of the Panorama secured according to law. For Particulars see bills and descriptive pamphlets.

july15 tf

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Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.

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sept30 1stf F. L. CAPEN.

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No. 30,—and the last.

Contents; Speculative Manias; the Darien, Mississippi, and South Sea Schemes; the Tulipomania, Modern Manias; Four months in Cape Colony; English and Scotch Proverbs; Wonders of the Telescope; Jim Cronin, an Irish tale by Mr Hoare; Songs of Home and Fatherland.

The work is now

POETRY.

A THANKSGIVING HYMN.

'Tis Good to Live.

[From the Pennsylvania Freeman.]

I thank thee, Father, that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild, sweet airs,
Like freest spirits, joyous stray—
For winding stream, and trees, and flowers,
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetical, like golden haze,
Encircling mine.

To-day I bless thee most for power
(It draws me, Father, nearest thee)
To love all thine, e'ven though they give
No love to me.

In stillness deep I walk a land
Where spirit forms my footsteps greet,
And beauteous thoughts—an angel band—
Chant low and sweet.

Drear hours I know will darkly come,
Like April days of cloud and rain;
But thus most hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live!
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee;
A beam of hope may reach some heart,
Even through me.

THE HAPPIEST TIME.

When are we happiest?—when the light of morn
Wakes the young roses from their crimson rest?
When cheerful sounds upon the fresh winds borne,
Till man resumes his toil with blither zest,
While the bright waters leap from rock to glen—
Are we the happiest then?

Alas, those roses!—they will fade away,
And thunder-tempests will deform the sky;
And summer-heats bid the spring buds decay;
And the clear sparkling fountain may be dry;
And nothing beauteous may adorn the scene,
To tell what it has been.

When are we happiest?—in the crowded hall,
When Fortune smiles, and flatterers bend the knee?
How soon—how very soon—such pleasures pall!
How fast must Falsehood's rainbow-coloring flee!
Its poison-flowrets leave the sting of care—
We are not happy there!

Are we not happy when the evening hearth
Is circled with its crown of living flowers?
When goeth round the laugh of harmless mirth,
And when Affection from her bright urn showers
Her richest balm on the dilating heart,
Bliss, is it there thou art?

Oh, no, not there: it would be happiness,
Almost like heaven's, if it might always be
Those brows without one shading of distress,
And wanting nothing but eternity;
But they are things of earth, and pass away—
They must—they must decay!

Those voices must grow tremulous with years,
Those smiling brows must wear a tinge of gloom,
Those sparkling eyes be quenched in bitter tears,
And, at the last, close darkly in the tomb.
If happiness depend on them alone,
How quickly is it gone!

When are we happiest, then?—oh! when resigned
To whatso'er our cup of life may bring;
When we can know ourselves but weak and blind,
Creatures of earth, and trust alone in Him
Who giveth, in His mercy, joy or pain.
Oh, we are happiest then!

MISCELLANEOUS.

STRAY LEAVES FROM MARGARET SMITH'S DIARY, IN THE COLONY OF MASSACHUSETTS.

Strawberry Bank.—A mirthful Ghost Story.—A bewitched young girl.—Records of witchcraft.—Introduction of Dr. Russ, (with whom our extracts began.)—

[From the National Era.]

Hampton, October ye 24th' 1678.—I took leave of my good friends at Agamenticus, or York, as it is now called, on the morning after the last date in my journal, going in a boat with my uncle to Piscataqua and Strawberry Bank. It was a cloudie day, and I was chilled through before we got to the mouth of the river; but as the high wind was much in our favor, we did make the voyage in shorter time than is common. We stopped a little at the house of a Mr. Cutts, a man of some note in those parts; but he being from home, and one of the children sick with a Quinsie, we went up the river to Strawberry Bank, where we tarried over night. The woman who entertained us had lost her husband in the Warre, and having to see to the ordering of matters out of doors in this busie season of harvest, it was no marvel that she did neglect things within. I made a comfortable supper of baked pumpkin and milk, and for lodgings I had a straw bed on the floor, in the dark loft, which was well nigh full with Corne ears, Pumpkins, and Beanes, besides a great deal of old household trumperie, Woull, and Flax, and the skins of animals. Although tired of my journey, it was some little time before I could get asleep; and it so fell out, that after the folks of the house were all abed, and still, it being, as I judge, nigh midnight, I chanced to touch with my foot a pumpkin lying near the bedds, which set it a rolling down the stairs, bumping hard on every stair as it went. Thereupon I heard a great stir below, the woman and her three daughters crying out that the house was haunted. Presentlie she called to me from the foot of the stairs, and asked me if I did hear anything. I laughed soe at all this, that it was some time before I could speak; when I told her I did hear a thumping on the stairs. "Did it seem to go up, or down?" inquired she, anxiouslie; and on my telling her that the sound went downward, she set up a sad crie, and they all came fleeing into the corn-loft, the girl bouncing upon my bedde, and hiding under the blanket, and the old woman praying and groaning, and saying that she did believe it was the spirit of her poor husband.—By this time my uncle, who was lying on the settle in the room below, hearing the noise, sprang up, and stumbling over the pumpkin, called to know what was the matter. Thereupon the woman bade him flee up stairs, for there was a ghost in the kitchen. "Pshaw!" said my uncle, "is that all? I thought to be sure the Indians had come." As soon as I could speak for laughing, I told the poor creature what it was that so frightened her; at which she was greatlie vexed; and after she went to bedde again, I could hear her scolding me for playing tricks upon honest people.

We were up betimes in the morning, which was bright and pleasant. Uncle soon found a friend of his, a Mr. Weare, who, with his wife, was to return to his home, at Hampton, that day, and who did kindlie engage to see me thus far on my way. We crossed the ferry, and at about 8 of the clock got upon our horses, the woman riding on a pillion behind her husband. Our way was for some miles through the woods, getting at times a view of the sea, and passing some good thriving plantations. The woods in this countrie are by no means like those of England, where the ancient trees are kept clear of bushes and undergrowth, and the sward beneath them is shaven clean and close; whereas here they be much tangled with vines, and the dead boughs and logs which have fallen, from their great age, or which the storms do beat off, or the winter snows and ices doe break down. There, also, through the thick matting of dead leaves all manner of shrubs and bushes, some of them verie sweet and faire in their flowering, and others greatlie prized for their healing virtues, doe grow up plenteouslie. In the season of them, manie wholesome fruits abound in the woods, such as blue and black berries. We passed many trees, well loaded with walnuts and oylnuts, seeming all alive, as it were, with squirrels, striped, red, and grey, the last having a large, spreading tayle, which Mr. Weare told me they doe use as a sail, to catch the wind, that it may blow them over rivers and creeks, on pieces of bark, in some sort like that wonderful shell fish which transformeth itself into a boat, and saileth on the waves of the sea. We also found grapes, both white and purple, hanging down in clusters from the trees, over which the vines did run, nigh upon as large as those which the Jews of old plucked at Eschol. The air was sweet and soft, and there was a clear but not a hot sun, and the chirping of squirrels and the noise of birds, and the sound of the waves breaking on the beach a little distance off, and the leaves, at every breath of the wind in the tree tops, whirling and fluttering down about me, like so manie yellow and scarlet-colored birds, made the ride wonderfullie pleasant and entertaining.

We reached Hampton about one hour past noon. Went in the evening, with Mistress Weare and her maiden sister, to see a young girl in the neighborhood, said to be possessed, or bewitched; but for mine own part, I did see nothing in her behaviour beyond that of a vicious and spoiled child, delighting in mischief. Her grandmother, with whom she lives, lays the blame on an ill-disposed woman, named Susy Martin, living in Salisbury. Mr. Pike, the elder, one of the magistrates, a grave, venerable man, the father of mine old acquaintance Robert, who dwells near this Martin, saith she is no witch, although an arrant scold, as was her mother before her; and as for the girl, he saith that a birch twig, smartlie laid on, would cure her sooner than the hanging of all the old women in the colonie. This afternoon we go over to Newbury, where indeed I doe greatlie long to be once more.

Newbury, Oct. ye 26.—Cousin Rebecca gone to Boston, and not expected home until next week. The house seems lonelie without her.

It being cold weather, and a damp easterly wind, keeping me within doors, I have been looking over with Uncle his papers about the Hampton witch, Eunice Cole.

About five years ago, she was presented by the Jury for the Massachusetts jurisdiction, for having "entered into a covenant with ye Divil, contrary to ye peace of our Sovreign Lord the King, his Crown, and dignity, the laws of God and this jurisdiction;" and much testimony was brought against her, tending to showe her to be an arrant Witch. For it seemes she did fix her evil eye upon a little maid, named Ann Smith, to entice her to her house, appearing unto her in the shape of a little old woman, in a blue capp, and a blue apron, and a white neckcloth, and presentlie changing into a dogg, and running up a tree, and then into an Eagle flying in the Aire, and lastlie into a grey catt, speaking to her, and troubling her in a grievous manner. Moreover, the Constable of the town of Hampton testifies that, having to supplie Goody Cole with diet, by order of the town, she being poor, she complained much of him, and after that his wife could bake no bread in the oven which did not speedilie rot and become loathsome to the smell, but the same meal baked at a neighbor's made good and sweet bread; and, further, that one night there did enter into their chamber a smell like that of the bewitched bread, only more loathsome, and plainlie diabolical in its natufe, soe that, as the Constable his wife saith, "she was fain to rise in ye night and desire her husband to goe to prayer and drive away ye divil; and he, rising, went to prayer, and after that the stink was gone, soe that they were not troubled with it." There is also the testimony of Goodwife Perkins, that she did see, on the Lord's day, while Mr. Dalton was preaching, an imp in the shape of a mouse fall out the bosom of Eunice Cole down into her lap. For all which, the County Court, held at Salisbury, did order her to be sent to the Boston jail to await her tryal at the Court of Assistants. This last Count, I learn from mine Uncle, did not condemn her, as some of the evidence was old, and not reliable. Uncle saith she was a wicked old woman, who hath been often whipped and set in the ducking-stool, but whether she was a Witch or no he knows not for a certaintie.

November ye 8.—Yesterday, to my great joy, came to my beloved Cousin Rebecca from Boston. In her companie also came the worthie minister and doctor of medicine, John Russ, formerlie of Wells, but now settled at a plantation near Cocheco. He is to make some little tarry in this towne, where at this present time manie complaine of sickness. Rebecca saith he is one of the excellent of the Earth, and, like his blessed Lord and Master, delighteth in going aboute doing good, and comforting both soul and bodie. He hath a cheerful, pleasant countenance, and is verie active, albeit he is well stricken in years. He is to preach for Mr. Richardson next Sabbath, and in the mean time lodgeth at my Uncle's house.

This morning the weather is raw and cold, the ground frozen, and some snow fell before sunrise. A little time ago, Dr. Russ, who was walking in the garden, came in a great haste to the window where Rebecca and I were sitting, and bidding us come forth. Soe we hurrying out, the good man bade us look whither he pointed, and lo a flock of wild Geese, streaming across the skie, in two great files, sending down as it were from the clouds their loud and sonorous trumpetings, "*Crouk, crouk, crouk!*" These birds, the Doctor saith, do goe Northward in March, to hatch their broods in the great bogs and on the desolate islands, and fly back again when the cold season approaches. Our worthie guest improved the occasion to speak of the care and goodness of God towards His creation, and how these poor birds are enabled, by their proper instincts, to partake of His bountie, and to shun the evils of adverse climates. He never looked, he said, upon the flight of these fowls without calling to mind the query which was of old put to Job. *Doth the hawk flie by thy wisdom, and stretch forth her wings toward the South? Doth the eagle mount up at thy command, and make her nest on high?*

SOCIAL INTERCOURSE.

BY MRS. L. M. CHILD.

There is a false necessity with which we industriously surround ourselves—a restraint of conventional forms. Under this influence, men and women check their best impulses, suppress their highest thoughts. Each longs for a free communion with other souls, but dare not give utterance to its yearnings. What hinders? The fear of what Mrs. Somebody will say; or the frown of some sect; or the anathema of some synod; or the fashion of some clique; or the laugh of some club; or the misrepresentation of some political party. Thou art afraid of thy neighbor, and knowest not that he is equally afraid of thee. He has bound thy hands, and thou hast fettered his feet. It were wiser for both to snap the imaginary bond and walk onward unshackled.

What is there of joyful freedom in our social intercourse? We visit to enjoy ourselves, and our host takes away all our freedom, while we destroy his own. If the host wishes to ride or work, he dares not, lest it seem impolite to the guests; if the guest wishes to read or sleep, he dares not, lest it seem impolite to the host. So they remain slaves, and feel it a relief to part company. A few individuals, mostly in foreign lands, arrange this matter with wiser freedom. If a visitor arrive, they say, "I am very busy to-day; if you wish to ride, there are horses and saddles in the stables; if you wish to read, there are a variety of books in the parlor; if you want to work, the men are raking hay in the fields; if you want to romp, the children are at play in the court; if you want to talk to me, I can be with you at such an hour. Go where you please, and while you are here do as you please."

At some houses in Florence, large parties meet without the slightest preparation. It is understood, that on some particular evening of the week, a lady or gentleman always receive their friends. In one room are books and flowers; in another, pictures and engravings; in a third, music. Couples are escorted in some shaded alcove, or groups dotted about the room, in mirthful or serious conversation. No one is required to speak to his host, either entering or departing. Lemonade and baskets of fruit stand here and there on the side tables, that all may take who like; but *eating*, which constitutes so great a part of American entertainments, is a slight and almost unnoticed incident in these festivals of intellect and taste. Wouldst thou like to see such social freedom introduced here? Then do it. But the first step must be complete indifference to Mrs. Somebody's assertions that you were mean enough to offer only one kind of cake to your company, and to put less shortening in the undercrust of your pies than the upper. Let Mrs. Somebody talk according to her gifts; be thou assured that all *living* souls love freedom better than cakes or undercrust.

CARPETS.

THE SUBSCRIBER IS NOW RECEIVING A LARGE STOCK OF NEW CARPETING FOR THE

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Window Shades and Fixtures,

TABLE OIL CLOTHS and CANVASS CARPETS, of all widths, some very old, suitable for Offices and Hotels, all of which will be sold low at Wholesale and Retail. Purchasers are invited to call and examine.

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NEW HYMN BOOK.

WILLIAM D. TICKNOR & CO., corner of Washington and School Streets, have just published a new and stereotype Edition of a Book of Hymns, for Public and Private Devotion—Edited by Rev. Samuel Longfellow, and Rev. Samuel Johnson—containing many additional hymns, handsomely bound in black sheep,—Price 62½. A liberal discount made to Societies. This collection has been adopted by several Churches, and the publishers are gratified to know that it gives great satisfaction.

The following are some of the testimonials in favor of the work.

[From the Literary World.]

"As a collection of sacred poetry and appropriate Hymns, this book cannot be surpassed."

[From the Evening Gazette.]

"It is probably the most poetical compilation of Christian poems adapted to the spiritual want of a community, that has been issued in our country, combining as it does all the higher elements of religious composition."

[From the Daily Advertiser.]

"It is well that the beauties of this collection are so well known as to make a new Edition necessary. It is indeed a most happy selection of the gems of devotional poetry in England and our own country, with the addition of several very excellent hymns which first appeared in this work. More than one hundred additional hymns are added in this Edition."

[From the Daily Atlas.]

"For this excellent collection of sacred poetry, we are indebted to the conjoint labors of the Rev. Samuel Longfellow, a brother of our own best poet, and the Rev. Samuel Johnson. So far as we feel competent to judge about such matters, we should think it well calculated to meet the wants of religious Societies. As a book of religious poetry, suited to the reading of a person of refined taste, it is superior to any collection that we have examined. Besides the best Hymns of the English lyrical poets, it contains many "sacred songs," from the pens of Longfellow, Bryant, Pierpont, Bulfinch, Norton, Whittier, Furness, Frothingham and others of our American Bards.

These Hymns are among the best in the collection, and the compilers have done the religious public a favor in thus bringing them together

[From the Boston Courier.]

"A more valuable collection of devotional poetry we feel confident has never been issued. It seems to have been made by Editors possessing the requisite taste and poetic feeling for such a task, and hardly any one will take up the book for the first time without reading every line it contains. A volume so delightful in its designs and execution must find a wide circulation in our Churches, and among the family circles of our country."

[From the Boston Transcript.]

"While many of the beautiful hymns of Watts and Wesley are here retained, there is many a Gem of devotional poetry not so well known, selected from Bowring, Roscoe, Sterling, Montgomery, Milman, Heber, Gray, Bulfinch, Keble, Follen and others, whose genius in this department of writing requires no further endorsement than the perusal of the hymns in this collection."

Societies desirous of examining this work with the view of introducing it may obtain copies, *gratis*, on application to the Publishers. oct7

NEW HYMN BOOK.

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THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published but four years, it is now used in *forty-two* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

*** For a list of places where this book is in use, see cover of the Christian Examiner.

☞ Copies furnished for examination.

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